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LUTHER'S TABLE TALK.

WITH the possible exception of the bibliography of Goethe, there is probably none in the German language which in the magnitude of its scope, the minuteness of its detail, the exhaustiveness of its research, and the fatuity of its hero-worship, approaches that of Martin Luther. Not a phase of his character but has been psychologically balanced, not an act of his life but has been graphically portrayed, not a thought of his mind but has been devoutly interpreted; and when we come to the signal event with which his name will ever be identified, superlatives jostle each other in mad riot to give it a fit expression. To his biographers—and their name is legion—his sacrosanct person looms up in such colossal size as to dwarf into the proportion of puny whipsters his most illustrious contemporaries. The imaginative range, the poetic suggestiveness, the glowing eulogy, the vivid grouping, which usually characterize the historical portraiture of the Reformation, invariably segregate the central hieratic figure of Luther, to the skimping, almost exclusion, of the less favored worthies who played anything but an inconspicuous part in that historic but melancholy event. Of the human side of the character they may give us occasionally faint glimmerings or dim shadowings, but they are so detached, fragmentary, and elusive, that the image in the end always remains emblazoned in gold-fringed clouds of highly wrought sentiment and effusive adulation. Fact has to yield to fancy, sensibility crowds out sense, personal predilection usurps the tribunal of judicial equipoise, and truth in the end is immolated on the altar of spectacular pictur-

esqueness as in Carlyle, histrionic declamation as in Hausrath, or national vanity as in Bezold. These pictures may be of surpassing beauty, but they will always lack the convincing, mind-enthralling element of historic *vraisemblance*. The biographies may be flushed with religious earnestness, but they are doomed to an inevitable death, because destitute of the vitalizing, self-perpetuating germ of truth. Idealization may set the heart-strings vibrating, but only realism in the sense of actuality sets the stamp of assurance on the intellect.

In this bibliography Catholic writers have not played an unimportant part. Formerly when they denounced the Luther myth, they were summarily dismissed with a sneer, and "who," asks Paley, with the scowling Gibbon before him, "who can refute a sneer?" However, the sound scholarship and dauntless intrepidity of men like Döllinger, Janssen, Denifle, Paulus, not to mention others, have conquered a position that will no longer allow them to be brushed aside with a ponderous Teutonic witticism or a Gargantuan epithet. The Church of God has lost her Reformation character as a *terra incognita* peopled by cowled satyrs, mitred sensualists, and tiaraed monsters. Historical criticism is gradually dissipating the whole Reformation myth, and revealing its founder in a light hardly flattering, and certainly not consonant with an exalted sense of personal piety and holiness, or even a commendable degree of respectability.

Nothing has more materially contributed to the reappraisement of Luther's life, character, and work, even partially affecting a change and reversal of judgment concerning the Reformation itself, than the publication at various times of Luther's Letters, and above all, his Table Talk. Macaulay tells us that Boswell, by quizzing Johnson and adroitly turning the conversation on subjects about which he was liable to say something original or remarkable, and then promptly jotting the answers into his well-thumbed quarto note-books, "gathered the materials out of which was afterwards constructed the most interesting biographical work in the world." Luther had no less than sixteen, perhaps even more, Boswells, who pursued the same tactics, but with results disastrous, if not fatal, to the prestige of their hero.

Augustine Birrell in one of his charming essays, with a tinge

of roguish irony, claims that "to love Carlyle is, thanks to Mr. Froude's superhuman idea of friendship, a task of much heroism, almost meriting a pension." Paraphrasing this we might add,—to love Luther, thanks to the obsequious devotion and inconsiderate garrulity of his admirers, is almost a task of superhuman difficulty, unless indeed the code of Christian ethics and the canons of social propriety undergo considerable modification, not to say complete revision. Taciturn he was only by spells; introspection was never a characteristic attribute; reticence in speech found in him a mutinous foe; shrinking modesty he deserted when he bid adieu to his monk's cell; sensitive delicacy he renounced when he discarded his Augustinian habit. Taking up one of the ponderous tomes containing an unabridged, unexpurgated, and undeodorized edition of his Table Talk, not inappropriately bound in hog-skin, we will not skim its pages far before we are lost in bewilderment to see the apostle of a pure and primitive Gospel reveal a spirit of bullying egotism, swaggering nonsense, controversial acrimony, and unprintable coarseness. If Emerson's much quoted dictum that "there is no history, only biography" has any validity, then we can turn to the Table Talk, and find in it such an embarrassment of autobiographic riches that if it fails to give us "the most interesting biographical work in the world," it all the same fills a desideratum that every student of the Reformation has long been clamoring for,—it gives us the real Luther.

Naturally, the mythmongers, and even reputable biographers, disavowed the historical character of the Table Talk, and with judicious discretion singled out only such passages as would tend to the glorification of the hero, the disparagement of the old Faith, or wreathe a florilegium of pious platitudes for the edification of the unsophisticated, at the same time studiously avoiding all that could produce a contrary effect. But in doing so, it is forgotten that they impeach the credibility of Luther's most intimate and trusted friends; men who enjoyed his confidence as well as his hospitality; men who were not only inmates of his house, members of the home circle, but welcome guests at his table. The writers themselves were duly impressed with the sacredness of their performance, to an extent that, like Mathesius, they did not hesitate to beg their hearers: "Assist me in the name of God to

pray, that I may describe to you in a charming, accurate, and simple manner, what I heard in the school and church at Wittenberg, likewise in many godly conversations at Luther's table." Aurifaber, the first compiler of the Table Talk, in his preface speaks enthusiastically of the words that "issued from Luther's holy mouth," that "the Christian Church" should improve itself by the "more perfect doctrine contained therein," and gather the "crumbs that fell from Luther's table," "to satisfy the spiritual hunger and thirst of souls." Rebenstock, who gave out this edition in German (1571), in his dedication to Count Philip Louis of Hanau, expresses the desire "that he may draw the foundation of true righteousness from these Table Talks, as from a fountain of salvation."

The Table Talk is preëminently a "human document,"—a frank, blunt, fearless self-revelation in which, though the proprieties of social intercourse and the refinements of delicate culture are wofully absent, there are all the same gleamings of a pathos and spirituality, a grip on theological and political problems, which go far to prove that had only that insurgent will been regulated, that unbending spirit curbed, that violent temper softened, the history of the world would in part have to be rewritten. Luther himself, according to Melanchthon, at one time entertained the idea of writing his autobiography. It was fortunate for himself that an untimely death frustrated his design. The most vulnerable weapons against the Reformer have always been his own writings. What an armory would not the autobiography have afforded!

It was better that the composite picture of his table guests, usually boarders in his home, should be handed down to us. To them, in the words of Maurenbrecher, "every word, every nod, every casual opinion of such a man of God was chronicled with filial piety and circumstantial fidelity," impressed, as they were, that the world would become the residuary legatee of a volume second to the Bible alone.

The foundation of the Augustinian monastery at Wittenberg dates to the year 1365. Though considerably enlarged and improved through the liberality of Frederic the Wise in 1502, after the opening of the University, it was still far from complete

when John Frederic the Constant, after Luther's marriage to Katharine von Bora (1525), presented it to him as his future home. It remained such until his death. The building is a solid, massive, rather impressive structure, not altogether devoid of architectural pretensions, and is surrounded by a spacious garden. Originally built as a monastery, its many cells adapted it admirably for renting purposes to students, a few of whom in a short time from inmates of the house became messmates at the family table. The chief meal of the day, according to the prevalent custom, was taken at supper-time, which occurred at a much earlier hour than now. During this meal, which if not lavish could hardly be called frugal, and which the guests turned into an unconventional *academia*, conversation was allowed to take a wide range and every one freely to participate in it. Long after its close the boarders, casual guests, and the host sat for hours chatting over their beer —that potent conversational aperient—gossiping about current events, telling anecdotes, cracking jokes, but always plying the master of the house with moot points in theology, history, or Biblical science, hanging with reverent attention on every word that fell from his lips, and then and there most dexterously jotting them down. If the subject was of more than passing interest or moment, they did not hesitate to take the dictation *verbatim* from his lips. The symposium became famous, its transactions immortal. Both Luther and Melanchthon were fond of society, delightful companions, charming entertainers, and generous hosts. In this familiar intercourse, even in academic lectures at times, they employed a strange jargon called *messingisch*, a mixture of Latin and German. Stenography was of course unknown; yet by cunning devices, clever abbreviations, above all by practised skill, the conversations were reported with marvellous facility, and almost faultless accuracy. The notes and abbreviations were subsequently corrected and filled out, transcribed, and collated with others, the whole synoptic compilation forming finally Luther's *Colloquia*, *Tischreden*, or Table Talk.

The origin of the practice which gave this work to us is a distinction that must be awarded to Conrad Cordatus, not a callow and impressionable youth, but a man who was Luther's senior by seven years (1476–1546). An Austrian of Hussite extraction,

S. J. Nominis Jesu

who spent several years at the University of Wittenberg, he was eventually admitted as a guest to the Reformer's house and table during the years 1531–1532, acting at the same time as pastor of Niemegk, a small town between Wittenberg and Bilzig. In 1537 he received a call to succeed Agricola at Luther's birthplace, Eisleben, which, if he accepted, he must have only filled for a short time, since the year 1540 again finds him a guest at Luther's table. Most of his reports are dated between August, 1531, and February, 1533, and were published by A. Wrampelmeyer.[1]

Emulating the example of his senior, Veit Dietrich (1506–1549) began his diary. A student in Wittenberg since 1522, he became a boarder in the Luther household, remaining there from 1529 till 1534. Katharine von Bora was not endowed with the most equable of tempers, and Dietrich being a rash and impulsive stripling, the relations between them were at times strained and full of friction. He left in the middle of October, 1534, and solved the domestic problem for the future by marrying, a few weeks later. In 1535 he accepted a call as preacher at St. Sebald, Nürnberg, where he died. The manuscript of his collection, covering six years (1529–1535), in his own handwriting is preserved in the Municipal Library at Nürnberg.

John Schlaginhaufen (Turbicida) was Luther's table guest in 1531–1532. In the fall of that year he became pastor at Zahna, near Wittenberg; in December, 1533, he took charge of the parish at Kothen. His diary deals with the conversations that took place from November, 1531, to September, 1532, and was published by W. Preger.[2]

In coming to Anton Lauterbach, we come to one of the main sources of the book. He was born in 1502, went to Wittenberg as a student in 1521, became a member of Luther's household, and from 1530 to 1533 was one of the most observant and diligent chroniclers. In 1533 he became deacon in Leissing, but in 1536 we again find him in Luther's company as second deacon at Wittenberg. He died as Superintendent of Pirna in 1569, hav-

[1] *Tagebuch* über Dr. Martin Luther, geführt von Dr. Conrad Cordatus. Halle, 1885.

[2] *Luther's Tischreden aus den Jahren 1531 und 1532*, nach den Aufzeichnungen von Joh. Schlaginhaufen. Leipzig, 1888.

ing held the position for thirty years. His diary is full of interest and information, and is of considerable historic value. This was fully recognized in his own day, for we have Katharine von Bora, who usually took her part in these colloquies and had mastered the *messingisch* jargon, pay him the tribute: "Lauterbach *collegit plurima et utilia.*" The diary for the year 1538 was published by J. K. Seidemann.[3] The diary likewise formed the basis of H. C. Bindseils' great work[4] and became the cribbing ground of all the small fry of subsequent compilers. Aurifaber places Lauterbach's name at the head of his authorities; Mathesius acknowledges his indebtedness to him, and on the whole the faithful portraiture and general accuracy of the entire collection is in a great measure attributable to him.

Jerome Weller, born in Freiburg, 1499, casually visited Wittenberg, but returned a second time for study in 1525. Two years later he gained admission to the Luther home and lived there as late as 1535. Three years later he went to Dessau as court preacher to Prince George of Anhalt, and in 1538 he yielded to a call as professor of theology in his native town, where he died in 1572. His notes cover various periods between the years 1527 and 1538.

Anton Corvinus has but one entry to his credit—May, 1532—which Schlaginhaufen duly ascribes to him. Whether he recorded or collected more, has never been established. Even the leading editors and compilers do not include him among their authorities.

The second group of diarists, covering the period from 1540 to 1546, the year of Luther's death, begins with John Mathesius, who ranks as one of the primary sources of Luther's life, and whose credulity and fanaticism have left an aftermath that years of the most searching criticism can only invalidate. He was born in 1504 and went to Wittenberg in 1529. He remained long enough to take his Bachelor's degree,—but instead of entering the ministry then, devoted the next eleven years to teaching school at Altenburg and Joachimsthal. In the spring of 1540, having changed his mind, he again appeared in Wittenberg, and on the strength of letters of introduction was at once invited to

[3] Anton Lauterbach's *Tagebuch auf das Jahr 1538.* Dresden, 1872

[4] *D. Martini Lutheri Colloquia,* 3 vols., 1863–1866

become a member of the Luther household. The length of his sojourn there is not known. He was a blind devotee of his master, gave us a life of him, packed with romance and fiction. "Mathesius' sincere affection for Luther engages us in his favor," writes Bayne, "but who intellectually is a child;" "the prattling, credulous man who so dearly prized any semblance of miracles in relation to his adored friend, the prophet of all the Germans;" —it was he who gave us one of the largest and most comprehensive collections, which a few years ago appeared in print.[5] He died as pastor of Joachimsthal in 1565.

Caspar Heydenreich (Heyderich) was born in Freiburg, 1516. After occupying the position of rector at Joachimsthal (1540), succeeding Mathesius, he went to Wittenberg the following year. In October of 1543 he received a call to his native place as court preacher to the Duchess Katharine, widow of Henry the Pious, and followed her to Torgau, where he died as superintendent in 1586. His records, which in all probability related to the years 1541–1543, are quoted with due credit by Mathesius, but the original has not thus far been found.

Jerome Besold is likewise alluded to by Mathesius as a fellow table scribe. We find him in 1530 already as a student at Wittenberg and as a tablemate as late as 1536,—then he transfers his abode to the house of Melanchthon. The same year he left for Nürnberg. His diary covered the year 1544, and, though the original is lost, the entries are partially preserved by the incorporation of nineteen of them into the larger work of Mathesius.

The next diarist in chronological order, a certain Magister Plato, is involved in some obscurity and his identity has not been fully established. The matriculation register of the University of Wittenberg for the year 1537 contains the names of two Platos, one a Pomeranian nobleman, Simon Plato,—but as his name is not enrolled among the *magistri*, he cannot be the person. There is a George Plato, of Hamburg, registered in September, 1537, who may possibly be the diarist. The collection consists of 149 conversations, probably for the year 1540. Many of them are paralleled in Mathesius, some of them copies from Dietrich and

[5] *Luther's Tischreden in der Mathesischen Sammlung.* Ernst Kroker. Leipzig, 1903; *Analecta Lutherana et Melanthoniana.* George Loesche, 1902.

Lauterbach; others again are of historic interest, since they relate to Luther's last years. He must have been the least known of the chronicling coterie, for his name and work are only known to the indefatigable Mathesius.

John Stolz was born at Wittenberg and in the winter of 1533 matriculated at the University. Receiving his Master's degree in 1539, he was called to assume charge of the parish at Jessen, but soon returned to become a tutor in his *alma mater*. In 1546 he was dean of the faculty of philosophy and in 1548 court preacher at Weimar. His death probably occurred in 1559. He is frequently drawn upon by Aurifaber, though, strange to say, never mentioned by Mathesius. The contents of his *Collectanea Colloquiorum* can only be surmised,—it was either lost or destroyed.

John Aurifaber is the diarist, editor, and compiler whose name is most intimately associated with the Table Talk, being the first who gave it to the public in a collected form. He was born in 1519, and studied at Wittenberg during the years 1537–1540. In early years his relations with Luther were pleasant, but never until he became a member of the household did they become trustfully intimate. During the years 1545–1546 he became the Reformer's amanuensis, a member of his family, and of course had a place at his table. He enjoyed the closest personal friendship, was his usual travelling companion, accompanied him on his last visit to Eisleben in January and February of 1546, and was one of the witnesses of his death. In 1551 he became court preacher at Weimar and in 1566 pastor at Erfurt. Here he became involved in bitter and prolonged quarrels with the local clergy, quarrels which extended over years and sorely embittered the last days of his life. He died in 1575. His large work[6] appeared during his last year at Eisleben (1566) and was followed by a rapid succession of editions.[7] His name is synonymous with the Table Talk, and usually is the edition referred to when the work is mentioned, unless otherwise specifically designated.

To this list we must not fail to append four more names of those who, if they were not methodical and chronological diarists, stood in closest relation with Luther and his friends, and were

[6] *Colloquia Dr. Martini Lutheri*, etc.

[7] 1567, 1568, 1569, Frankfort a. Main; 1566, 1569, 1577, Eisleben.

helpful in contributing to the interest and completeness of the work. George Rörer, who was such an aid to him in his Bible translation, was a devoted friend, and naturally thrown a great deal in his society. Aurifaber includes him among his authorities, though Mathesius only makes a passing allusion to him. Ferdinand von Maugis, Joachim Mörlin, and Jacob Weber are the others. Both Aurifaber and Mathesius include them among their authorities, and even extend the list still further, by including, without mentioning names, "other boarders of the doctor."

Here then we have the names of the literary syndicate, the individuals composing Luther's table board, each of whom contributed his personal quota, small or large, to the ultimate formation of that composite and monumental work known as Luther's Table Talk. Some of these entries were made for personal use, some for general edification, some for public instruction. Many, to enlarge the field of their usefulness, were transmitted in manuscript copies to friends of the diarists or admirers of the Reformer, —all done with his full knowledge and cheerful consent. To have them eventually incorporated and printed in book form, may have only tentatively entered the minds of some of these writers. It was the master mind of Aurifaber who, with tireless labor and temerarious courage, first determined to collect the fugitive copies, critically examine all parallel passages, prune down the prolixity of some, fill out the meagreness of others, and above all tone down the brutal coarseness and unspeakable indecencies of the whole,—it was he who first gave us the work in its entirety. But even then, in spite of the tactful discretion and screening devotion of an ardent disciple, the whole is more sympathetic than critical and the besetting sin is one rather of commission than omission. Aurifaber's edition, and in a fuller sense those of Lauterbach and Mathesius, prove that the language used by Luther at his table in the presence of his guests, in the presence of women and children, was of a character that in our days would hardly be tolerated in any household, Christian or pagan, where the remotest pretense to clean speaking and pure living is maintained. Nor is this to be condoned because the most shockingly obscene passages are discreetly veiled in a dead language, and defiant lubricity is sheltered by a suggestive dash. Even then there is a bald

foulness and startling grossness in the vernacular German which will effectually outlaw it in any society where modesty can still command a blush.

To palliate this, like Loesche,[8] by comparing it to the obscenity of the Italian Renaissance literature, a movement that was confessedly anti-Christian and sought its ideals in paganism,—or with Rabelais, Fischer, and Gryphius, who, contrasted with the Wittenberg reformer, were stammering tyros in the unsavory art, and who never claimed divine commissions or pretended to exalted piety, or with the "pseudo-ethics of Jesuit" moral theologians who in pedagogic dissertations, in a purely academic spirit, performed one of their most unpleasant duties,—shows a mental obtuseness one would hardly look for in a German university professor.

It is freely admitted, however, that although Luther's language at times goes stark naked, becomes a torrent of undisguised filth,—he is not an immoral writer. He never panders to impure passions, does not tickle pruriency by veiled suggestiveness, or excite the fancy by visions of unhallowed pleasures. Though his speech is absolutely unbridled, he never fails to exhibit vice in all its deformity. He seemingly delights to drop from the heights of wisdom to the depths of folly; to breathe the rarified atmosphere of wind-swept mountain summits and then wallow up to his neck in the mire of nameless foulness. The transition from piety to snarling scurrility, from pathos to strident bluster, from gentleness to fuming rage, is done with an ease and rapidity that would drive a lightning-change vaudeville specialist to despair.

The chief editions are those of Aurifaber and Mathesius. The former is the first in the order of time, size, and popularity. It consists of four hundred and sixty-six folio pages, divided into seventy-nine chapters, each devoted to a special subject. It is arranged topically. The latter is a recent issue of a newly discovered manuscript found in the Municipal Library at Leipzig. It consists of four hundred and sixty-nine octavo pages, eight hundred and nine entries, is arranged chronologically and has a superb critical apparatus.

The range of subjects discussed is vast. It embraces, with more or less detail, exegetical, hermeneutical, isagogical questions;

[8] *Analecta Lutherana et Melanthoniana*, p. 3.

Jewish history; philosophical and dogmatical problems, especially the Blessed Eucharist; demonology and eschatology; ethical queries concerning matrimony, usury, drunkenness, dreams, witchcraft, sorcery, astrology, etc. The controversial parts are marked by that biting scorn and pitiless invective which individualize Luther as master of an art in which he found no predecessor and left no successor, which even Harnack is constrained to characterize as the "injustice and barbarity of his polemics." It is safe to state that in distortion of authorities, in evasive sophistries, in excoriating sarcasms, in bearish personalities, he has seldom if ever been equalled. Passages are not wanting which on the other hand give us a display of generous impulses, kind benevolence, sympathetic gentleness, profuse hospitality, freedom from avarice, a joyous and companionable disposition, an exhaustless passion for work, a strong confidence in God, an exalted conception of prayer,—all of which make the former attitude all the more inexplicable. His best traits were sporadic and shortlived, as soon as the papacy, monasticism, celibacy, or any of his adversaries fell under his observation. His hatred of the papacy partook of the nature of an uncontrollable frenzy, which made him fairly shriek in incoherent, inarticulate rage. His antagonism to the Church in general was so fierce that, in the words of Bayne, "little could be expected from him when her claims were mentioned, than gnashing of teeth." His chronic irascibility of temper and his explosive vehemence of language were a constitutional and temperamental infirmity as much as a theological defect of character.

Some allowance must be made, according to the latest biographer, Professor Hausrath, of Heidelberg, that precisely the period covered by our diarists was one when "the main causes of these outbursts of rage are to be found in his physical condition;" and so well did his intimate friends realize this, and so impotent were they to suppress it, that they simply "allowed the old man at the Elbe, who rages only in words, to bluster away." It was the same condition Erasmus had in mind when he speaks of "his arrogance, to which no parallel can be found," and which "was scarcely distinguishable from madness; and his buffoonery was such," he continues, "that it could not be supposed possible in one doing the work of God." This characterization is a happy

one,—and almost every page of the Table Talk will verify it. His memory during these years was treacherous and played the most absurd pranks, so that his editors have no small difficulty in unravelling the tangled skein of anachronisms in dates, events, correcting mistakes as to persons and incidents, smoothing out the bristling contradictions, and on the whole making him presentable to the small constituency that still has the courage to plunge into the veritable mælstrom of vituperative scurrility, undiluted filth, glaring inconsistencies.

In taking a cursory glance over the various editions of the work, making such extracts as may tend to illustrate the foregoing estimate, we will not cumber the article with running comments, but allow the reader to draw his own inferences from this self-revelation of the Father of Protestantism.

It is of course known that the whole fabric of Protestantism, as far as it expresses itself in a creed, crystallizes itself in Justification, which the Smalcald Articles designate as *primus et principalis articulus*, and which was universally accepted as the *articuculus stantis et cadentis ecclesiae*. Did Luther ever entertain any doubts about it? In 1538 Dr. Jonas, in one of these post-prandial tournaments, boasted that he knew the whole of the Bible. "I have preached twenty-five years," was Luther's reply, "and do not yet understand the one passage *Justus ex fide vivit*."[9] This may shed some light on a confession of Luther's, recorded by Mathesius, that vexing doubt an d shifting uncertainty were not strangers to him. "M. Anthony Musa, pastor of Rochlitz, told me [Mathesius] that he once complained bitterly to the Doctor [Luther] that he could not himself believe what he preached to others. 'God be praised and thanked,' the Doctor replied, 'that other persons have the same experience; I thought this happened to me alone.'"[10]

The chapter on "Antichrist or the Pope" occupies forty-six folio pages of Aurifaber, and 163 entries in Mathesius. In it he disgorges a perfect lava-torrent of savage vituperation, and fully confirms Mozley's appraisement that as a controversialist "he

[9] Lauterbach's *Tagebuch auf das Jahr 1538*, p. 81.

[10] Mathesius: *Historien von des Ehrwürdigen*, etc., D. Martin Luthers. Fol. 139 a. Nürnberg, 1570.

was literally and wholly without decorum, conscience, taste, or fear," and amply verifies the analogy, strong as it may seem, that "nature gives horns to bulls and hoofs to horses; to Luther she gave a tongue."[11]

"If the pope renounces his crown, steps down from the throne and primacy, confesses that he erred, that he ruined the Church, and shed the blood of the innocent, we will receive him into the Church. Otherwise he will always be to us Antichrist."[12] "If the pope were like St. Peter himself, *tamen esset impius.*"[13] "It is impossible to hate the pope enough, *nam ipse nunc scienter non erranter peccat.*"[14] "During his illness at Smalcald (1537), when there no longer existed any hope of life, bidding adieu to his brethren, he addressed to them these parting words: 'This one thing preserve after my death, your hatred of the pope.'"[15] Undying hatred becomes even a mark of election. "He who died in the pope's enmity, he unquestionably had the Holy Spirit. It is an infallible rule."[16] "No pope or cardinal has read the Bible in six hundred years."[17] "The pope is a cuckoo. He devours the eggs of his Church and sh— cardinals."[18] "The papists know nothing of Christ, or the Gospel, or faith, to such an extent was Christ banished from the world. Because the pope is a heretic and idolater and Antichrist and the scarlet w——, glutted with the blood of the saints; therefore we do not wish to have him with us. In short, to tolerate us and the pope is to tolerate God and Belial."[19] This hatred accompanied him to the end of his days and, if anything, grew more intense as death drew near. One of his last chronicled acts at Eisleben, with the hand of death on him, was to write his epitaph: "*Pestis eram vivens, moriens ero mors tua, Papa!*"[20]

Dr. Kahnis voices a current sentiment among Protestants when he says that what repelled many from uniting with the Lutheran cause "was the bitter tone, degenerating into all kinds of coarse-

[11] *Essays: Historical and Theological*, pp. 375, 382.
[12] *Luther's Tischreden in der Mathesischen Sammlung*, No. 456.
[13] *Lauterbach's Tagebuch auf das Jahr 1538*, p. 149.
[14] *Ib.*, p. 64.
[15] Mathesius, No. 456.
[16] *Ib.*, 563.
[17] Lauterbach, p. 48.
[18] *Ib.*, 35.
[19] Mathesius, 458.
[20] Aurifaber, fol. 466 a.

ness, not seldom into nameless accusations."[21] This is constantly obtruded in dealing with his theological adversaries, to whom he shows neither quarter nor mercy, and to whom he imputes every sin and crime with an incessant and irrepressible volubility of tongue. Duke George of Saxony, a loyal defender of the old Faith and one of the most exemplary princes of his day, is especially singled out as the target for repeated volleys. "When Hans von Bora (Katie's brother) said: 'Duke George—may the Lord have mercy on him!' the Doctor added: 'May He be unmerciful to him. For if he is not in hell, then Caiphas also is not there, and there is no hell at all.'"[22] He fairly deluges Erasmus with a flood of scathing abuse throughout six folio pages of Aurifaber. "Erasmus arrogated divinity to himself, of which he would deprive Christ."[23] "He was a miserable wretch . . . and accordingly died *sine lux et sine crux*."[24] When informed of Eck's death, which proved to be on unfounded rumor, his reflections were: "I cannot believe that he is dead, however sick he may have been. I really wonder how he could have lived as long as he did, for he was a man of unbridled lewdness and an inveterate drunkard."[25] The assertion that he was a learned man and a sound philosopher at once elicited the tart reply: "I concede this, but he was no good in theology, nor did he care to defend the pope, only that he was on the lookout for money. I believe he surrendered himself to the devil and made a compact with him how long he would allow him to live."[26] "Faber blasphemed himself to death, Carlstadt blasphemed himself to death, Eck must likewise blaspheme himself to death."[27] Bucer is a "blatherskite"[28] and a "scoundrel."[29] Sebastian Frank is "a wicked, poisonous villain."[30] All of them, according to an entry of 1542, should be summarily dealt with. The subject under discussion was Bucer and some of his fellow-reformers, who deserted Luther and were forming sects of their own, which caused Dr. Bugenhagen to remark: "Dear Doctor, we should do as it was

[21] *Die Deutsche Reformation*, Vol. I, p. 297.
[22] Mathesius, No. 30.
[23] *Ib.*, No. 46.
[24] *Ib.*, 657.
[25] *Ib.*, 488.
[26] *Ib.*, 535.
[27] *Ib.*, 488.
[28] *Ib.*, 234.
[29] *Ib.*, 499.
[30] *Ib.*, 109, 266.

commanded in Deut. 13: 5, where He [God] commands them to be put to death." "Yes," replied Luther, "and the reason is annexed to the text: Because it is better to do away with a man than God."[31]

Few writers have given us more copious extracts, and that with a more ingenuous *naïveté*, of their intercourse with the devil than Luther. If we can place any reliance on his assertions, which are made with unreserved and painstaking precision of detail, his relations with him were constant and confidential, bandying words on the most sacred subjects, indulging in prolonged and heated discussions on cardinal doctrines of faith, lapsing into coarse jokes and farcical horseplay, in which Satan demeaned himself with all the polish and propriety of a Chesterfieldian exquisite, compared to his burly and uncouth antagonist. To whatever psychological process we may ascribe these demoniac apparitions and encounters of which Luther one moment boasted and the next recoiled with a shudder, there is no doubt that the visions to him had an objective certainty and were grounded on an unshaken conviction. He represented the devil in clearly defined images, nor did he hesitate to avail himself of what to us appears a burlesque anthropomorphism, to make his conception more intelligible and recognizable. He sees the devil in parrots, monkeys, flies, cats, dogs, idiots, etc. In addition to the old and approved methods of combating man's arch-enemy, he devises a most effective means, based on personal knowledge and experience to thwart him,—by scorn, ridicule, and abusive blackguardism. He introduces and in all seriousness highly commends a new exorcism, which proves its efficacy again and again in the fifty-two folio pages in Aurifaber "On the devil and his works," and of which we shall use a few extracts as illustrations. We do this, waiving the remonstrances of modern ideas of delicacy, impelled by a stern sense of historic duty, this phase of Luther's character being to a large extent a determining factor in making a proper estimate of the mental and moral fibre of the Reformer, and again because these data are inaccessible to students who are not fully acquainted with the German language.

"Doctor Martin Luther said in the year 1533, 'Every night

[31] *Ib.*, 546.

when I awake, I find the devil who wants to approach me with his disputes. I then discovered if the argument *Quod Christianus est sine lege et supra legem*, would be of no avail, I simply let a f— and drive him away.'"[32] "When the devil approaches me at night to tempt me, I say to him: 'Devil, I must sleep now. This is God's command and ordinance, to work during the day and sleep at night.' Again when he will not relent, and calls up my sins before me, I say to him: 'Dear Devil, I have heard your whole list. I have committed another sin, which is not included in your catalogue, write it down also. I have sh— in my breeches, hang them about your neck and wipe your mouth with them.' And thirdly, if he still persists, and drives me harder and faster, accuses me of being a sinner, I scorn him and say: '*Sancte Satan, ora pro me.* Holy Satan, pray for me.'"[33]

The virtue of this new exorcism was so extraordinary that in the form of more or less divergent variants, always employing the same potent specific however, it occurs repeatedly in this unique chapter. Its successful adoption by some of his bosom friends, especially Dr. Bugenhagen, imparted to it the character of an almost indispensable remedy. Thus in 1536 Luther in all gravity tells his guests: "The devil infested the house of Pomeranus [Dr. Bugenhagen] to an extent that his wife and servants churned themselves tired without the milk showing any results. This stirred up Pomeranus, he ridiculed the devil and sh— in the churn. The devil at once succumbed; for he is very proud and hates to be ridiculed."[34]

Revoltingly coarse as these passages are, they pale before the unprintable character of others,[35] and make us share the amazement of the German historian Menzel (K. A.) that they should ever have "found a pen, much less a printing press."[36]

What a fathomless depth of grossness must not be concealed in those passages, against the reproduction of which even the pens of his most cringing devotees rebelled, and where to this day the interrogating dash opens a boundless field of surmises! Luther was not insensible to human flattery and the rhapsodical venera-

[32] Aurifaber, Fol. 199 b.
[33] *Ib.*, 233 a.
[34] Mathesius, No. 717.
[35] Mathesius, Nos. 15, 235, 370, 724.
[36] *Neuere Geschichte der Deutschen*, Vol. II, p. 481.

tion of his friends, and was it perhaps more in disgust than vanity that he uttered that paradoxical prophecy, *stercora mea adorabunt?*[37]

But in spite of these odious and repellent features, which will always consign the book under lock and key among the *libri prohibiti* of any well ordered library, it is not destitute of flashes of a gentle tenderness, sympathetic kindness, axiomatic wisdom, penetrating shrewdness and vigorous manliness that would, with proper expurgation, make it a serviceable, even helpful manual. It reveals side-lights and under-currents that are absolutely essential to a proper characterization of the Reformer. Is there not a touch of mournful pathos in the entry: "Dear Doctor," was the question once put to him by the Doctress, "how does it happen that while in the papacy we could pray so fervently and frequently, and now we pray so coldly and seldom?" Luther replied: "The devil urged us on then, and he is powerful in his servants. But now we are called by the Holy Ghost, who is not as strong in us, because we are wicked."[38] Is there not a tinge of keen regret, even poignant remorse in this record? "As he and Katharine were walking one evening, the stars shone with unusual brilliancy. 'What a brilliant light,' said Luther as he looked upward, 'but it burns not for us.' 'And why are we to be shut out from the kingdom of heaven?' asked Katharine. 'Perhaps,' said Luther with a sigh, 'because we left our convents.' 'Shall we return then?' 'No,' he replied, 'it is too late to do that.'"[39]

There are few human records more authentic, complete, and final in all the requisites and details essential to an ideal biography than those afforded by this psychological curiosity, the Table Talk. With daring boldness the full stature of the hero is projected on the canvass; with unshrinking realism the salient features, good and bad, of his complex personality are drawn; with fearless courage his foibles are dilated upon to an extent that does not hesitate to palliate what is wrong and dignify what is ridiculous; an artless sincerity characterizes the circumstantial minuteness with which every act no matter how brutal, every

[37] Aurifaber, Fol. 306 b.

[38] Mathesius, No. 61.

[39] Quoted by Tulloch, *Luther and other Leaders of the Reformation*, p. 159.

word no matter how disgusting, is recorded; a reverend simplicity does not balk to record his fitful and moody temper, the intensity of his passions, which rendered him insensible to the feelings and rightful claims of his antagonists. The publication of the work in the light of our modern methods of thought almost makes it appear as a challenging defiance to posterity. Its topics are steeped in the hues of Luther's individuality to an extent and degree that will ever make it the only true source of the biography of the real Luther. When that biography is given to the world, it will compel mankind to endorse without hesitancy or qualification the verdict of a leading critical journal,—a verdict that already has been silently accepted by all honest Reformation specialists,—that "Luther was the reverse of an apostle." [40]

H. G. GANSS.

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A SCIENTIFIC THEISTIC ARGUMENT.

I.

TWENTY-FIVE years ago Professor J. Lewis Diman, in his celebrated course of Lectures at the Lowell Institute,[1] forecasted with wonderful accuracy the contest which is to day being waged between religion and the latest scientific theories of Ernst Haeckel. He says: "In our day materialism has assumed a new meaning, and in the conception of an indestructible and ceaselessly acting energy, underlying the phenomena of the external world, we seem to have the dividing line between the material and the spiritual almost wiped out." Furthermore he reduces the whole issue to the old problem: "whether we have any certain knowledge beyond that derived, either directly or indirectly, from experience; and whether, from the things that are seen, we can argue with any assurance to the things that are unseen." [2]

Nowhere have I found a more subtle exposition of this scientific doctrine than in Mr. Mallock's recent article on the "Two

[40] *Athenaeum*, 1884, p. 726.

[1] *The Theistic Argument.* By J. Lewis Diman. Boston: Houghton, Mifflin & Co.

[2] P. 37.

Attacks on Science,"[3] which has suggested the following reply. But I wish it to be understood at the outset, that I shall endeavor only to follow his suggestion of seeking a true theistic argument, and one which I hope will be approved by no one more sincerely than himself.

Before all things it is necessary for us to carefully survey the scope into which this discussion leads us, and having, as I think, done so, I cannot view "the science of the universe" which he so ably sets forth except as a metaphysical conception. I hold with Professor Diman that the idea of a primeval force or "mind-matter" is just as metaphysical as that of a first cause. Now there is no metaphysical explanation of facts derived from experience which does not of itself prescribe limits to and dependence on them individually and as a whole. Furthermore, finite or limited existences cannot have in themselves the cause of their limits or dependence. On this account right reason demands that the cause of their existence, which cannot be in themselves, must necessarily be out of themselves and self-existent. The theistic argument therefore in the last analysis resolves itself into this proposition, viz.: the existence of *ens ab alio* necessitates or presupposes the existence of *Ens a Se*.

The validity of the whole theistic argument ultimately hinges upon this conclusion, which stands or falls with every other *a posteriori* argument from effect to cause; hence it cannot be reasonably questioned.

There is in this argument no vicious circle because the conclusion is drawn solely from the nature of finite existence by the exclusion of every other adequate explanation of its origin. Actual contingency is in itself an indubitable proof of the existence of an absolute cause. The fallacy by which so-called science now assails this truth is found upon examination to be only an adroit attempt to reduce the infinite and finite to one substance, a theory evidently vitiated by a disguised contradiction: *Ens a Se* and *ens ab alio* can no more be identical than *esse* and *non esse*.

However, it should be remembered that the true theistic argument is only an intellectual judgment formed by the analysis of the essential nature of finite existence. It involves no direct per-

[3] *Fortnightly Review*, August, 1905.

ception of the essence of God; for by it we simply know that God exists, not what God is. Even the highest finite conception of what God is can only be formed by discursive reasoning in an analogical manner. This process is well illustrated by our notions of time and space. As Father Hewit says: "Real space as being a definite relation between definite really existing things is a finite relation, contingent on the existence of the related objects, and had no existence before they began to be. . . . Knowing, as we do, actual existences and apprehending, as we must, that they have their origin from infinite, necessary being as first cause, we are incapable of fixing any necessary limit to the possible number or extent of existences in the finite order; and therefore are unable to confine the notion of ideal space within any necessary limits."[4] So also with regard to the notion of time; if there were no contingent finite universe, there would be no actual time. Nevertheless the notion of possible time cannot be disassociated from actual; hence the idea of eternity or limitless time is indirectly involved in the notion of actual time.

The very idea of *Ens a Se* furthermore presupposes the exclusion of all negation, limitation, or composition separable from it. Yet the finite mind cannot fully grasp its being under one conception, but is obliged to separately consider the attributes or qualities of the Divine Nature; and this indirectly and ultimately includes perfection as essential to the nature of infinite being. Omniscience, omnipotence, infinite holiness, etc., are consequently necessary attributes of God. In a word every perfection belongs essentially to that being from which every finite existence sprang; otherwise its partial existence in creatures could not be reasonably accounted for.

II.

Hitherto I have considered only a metaphysical proof of God's existence, now I propose to consider the bearing which the latest discoveries in physical science have on this question. Mr. Mallock seems to think that the progress of science has engendered difficulties which appear well-nigh insoluble, and before which the old philosophy and theology have been compelled to surrender.

[4] *Problems of the Age*, p. 29. By the Rev. A. F. Hewit, C.S.P. New York: The Columbus Press.

Astronomy, for instance, has reversed the old notions of the physical cosmos. He says: "The first great blow, generally felt to be such, which science inflicted on religion, was that which destroyed the old geocentric astronomy. It was felt at once that if the earth were merely a paltry ball, wheeling and spinning with other balls round a body incomparably larger, the Deity's great white throne on a super-terrestrial firmament with the localized court of heaven and other allied conceptions, sank to the level of symbols which, if treated as facts, were absurdities."[5]

Before we can rightly estimate the force of this objection to the religious conception of the supernatural facts of Christ's Resurrection and Ascension and of the truth of His declaration of the final resurrection of all mankind and their future spiritual and corporal existence, we must first clearly understand the divine teaching concerning the mode of such existence. "By the resurrection of Christ is meant the actual reunion of His human soul with His human body, and the resuscitation of that body to a glorified life."[6] The recorded appearances of Christ to His disciples after His Resurrection show that His mode of life after death, as manifested to them, was wholly inconceivable by natural reason. He was instantaneously present and absent by turns. Their testimony of His first appearances, early on the Easter morning, on the journey to Emmaus, in the upper-room when the doors were closed, and in fact all the manifestations of Himself during the forty days previous to His Ascension, show that the life which He was then enjoying, and which He promised would be the inheritance of His disciples, can in no way be invested with those limitations which belong to our present mode of existence. Furthermore His ascension from Mount Olivet to the right-hand of God the Father, although seen by the physical eyes of His disciples and known by them to be a physical fact, was evidently not a continuous journey through space such as we make in going from one place to another. Evidently they knew that in His glorified state He was not subject to the limitations imposed on them by time, space, and matter. It was therefore impossible for

[5] *Fortnightly Review*, p. 302.

[6] *Certainty in Religion*, p. 49. By the writer. New York: The Columbus Press.

them to have imagined His throne in glory as having any real resemblance to those of earth, or as being circumscribed by any physical laws governing the natural universe. I hold therefore that neither the geocentric nor the heliocentric systems of astronomy can really touch or modify in the least degree our belief in these supernatural facts.

The progress of science cannot really affect the question of the truth or falsity of a supernatural mode of existence. Ptolemy could have as reasonably claimed to have proved its impossibility by his science as Copernicus or Galileo, by theirs. Dionysius the Areopagite must have found as many difficulties in reconciling faith with science in his time as Ferdinand Brunetière has had in our own day.

Like astronomy, geology has changed our notions of the age of the material universe but has not touched the doctrine of creation which alone adequately explains the origin of finite existence, nor has it contradicted but rather sustained the account of the periodic origin of its different parts. The opinion that the six days of creation were indefinite periods of time was held by St. Augustine and other approved doctors of theology long before the science of geology began. Again, the Scripture doctrine of the origin of the human family and of its descent from a single pair best explains the physical and moral unity of mankind. Furthermore the necessary relation of the creature to an all-perfect Creator makes it impossible to assign the cause of sin or moral imperfection to any agency except human free-will; and an inborn tendency to sin can only be explained by the actual sin of progenitors.[7]

The theory that imperfection is due, not to a fall from perfection, but to the slowness and incompleteness of human progress toward it, is incompatible with the doctrine of creation by an all-perfect Supreme Being; and is derived from the false idea of the identity of infinite and finite being. Furthermore if it be denied that the abuse of free-will was the origin of moral imperfection, it becomes impossible to assign to the right use of this faculty the power to retrieve this misfortune. Again if the essential distinction between right and wrong in the moral order is denied, that of the difference between existence and non-existence

[7] *Certainty in Religion*, Chap. I.

in the metaphysical order falls with it. *Omne ens est verum et bonum.*

The real progress of all human knowledge has been slow and none more so than that of religious truth. As Newman shows, the development of Christian doctrine from a complete and final revelation delivered on the birthday of the Church, has involved innumerable contests and defections from the faith; yet on the whole these evils have only more firmly established its claims and proportionately increased its influence in the world. True natural science, although man's greatest temporal benefit, has not had a more propitious history than religious knowledge. Crass ignorance, like unbelief in religion, has unfortunately withstood its progress at every turn.

The greatest enemy of the true religion has always been heresy; and science has fared even worse than religion from false theories. To-day it is beset by these evils as much as religion; yet I am convinced that it, like religion, will triumph in the end, because both have the same Omnipotent Author. Human perversity alone has divorced science from religion; right thinking alone can reunite them.

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THE TRAINING OF SILAS.

XII.—FATHER SINCLAIR BEGINS TO OPERATE ON AN EDITOR.

"HIT him hard, didn't I?" asked Burton, when he entered the pastor's study the next evening at seven.

"You certainly hit him hard," replied Father Sinclair. "But I fear his epiderm is proof against your prose. I shall soon learn how he has taken it, for he is sure to call."

"Now Father, let us drop Maglundy. I have been after him for three days. The object of my visit here to-night, as I told you, is to get further elucidation on the Roman Index that Professor Flume went into raptures over. You know the ideas we Protestants have about that institution."

"Know them root to branch," rejoined the pastor.

"Is it true that you do not allow your people to read any books they have a mind to?"

"That is true."

"And what is the reason of the prohibition?"

"The same reason that our civil government has for preventing the publication and propagation of anarchist literature," replied Father Sinclair, quickly; "the same reason why you would not allow demoralizing books or pictures into your home; the very same reason that you yourself advocated so strongly last year more stringent quarantine laws."

That kind of logic appealed to Burton, who continued:

"But I do not see the application in matters of religion, wherein men may use their own judgment."

"Well, I'll show you, if you will allow me. There are matters of religion in which people are not capable of using their judgment. Let us take the question before us. There is no difficulty about the forbidding of books dangerous to morals; people are pretty well agreed on that point. It is against the natural law even for pagans to steep their minds in such literature.

"In questions of doctrine, we do not admit your theory of private judgment. 'He who does not hear the Church'—you know the rest. The Catholic Church, being the sole depository of the truths which Christ revealed while He was here on earth, she alone has the right to say what is revelation and what is not; what should be taught and what not. If the Church discovers a work that falsifies these doctrines or tries to undermine belief in them, she who has the responsibility of souls, very properly puts a ban on it. She simply prevents her children from reading it. Is not everything reasonable so far?" asked Father Sinclair.

"But how can the Church make such a claim that she alone has the privilege of holding the revealed truths?"

"One thing at a time, Burton. That is another question, which is proved with arguments just as convincing. But do you get a glimpse of the logic that captivated Professor Flume?"

"I do undoubtedly. I have always admired the Catholic Church for her consistency in thought and action."

"And that consistency, Mr. Burton, comes from the conviction that she alone is the Church of Christ; that the Divine

Saviour did not found six hundred churches, as we see to-day teaching contradictory doctrines, nor five, nor two, but only one. Truth is one, and only the whole truth is one. I shall let you have a small work which explains the logic of the Church in her system of doctrine, morality, and discipline. Read it carefully and let me hear your objections."

Father Sinclair handed him not one but several volumes from his own well-stocked library of controversial literature.

"Outside the Catholic Church," he continued, "men using their private judgment may read what they please and believe what they please. Few minds are trained well enough to recognize error, especially when it is served up in an attractive style. What is the result? Not being able to discern the wheat from the chaff, they are ensnared by the sophistries of clever writers. They have no grounding in sound philosophy or theology, without which human thought runs wild."

This was all new to Burton.

"Now my object in establishing a Catholic library in Laurenboro is to prevent our own people, who are not sufficiently educated, not merely from being imbued with ideas that might lower their morals, but from assimilating doctrines that are false. Lord Bacon tells us that if we let him control the literature of the household, he would guarantee the well-being of the Church and State. The Church recognizes the tremendous influence books and reading have on the plastic minds of youth. More depends on the kind of food a growing mind takes in for its regular diet than on the nature of the food that nourishes the body.

"Leaving aside the blasting effects of desultory reading on individuality of character, is it not a fact, Burton, that the topics treated with such a show of learning in modern writings are debasing in the extreme? To cite an instance. Are not the problems discussed in nine-tenths of the works on the shelves of our public libraries merely developments of the sordid difficulties of the life of man as an animal—difficulties that are not problems at all, and with the solution of which every right-minded man knows how to cope? Think of the oceans of such literature that is flooding our country, and realize how imminent is the danger.

"The same reasoning holds good in the realm of doctrine.

If we had no knowledge of the truth; if we had still to grope in the dark for the solution of what men are pleased to call the enigma of life and its hereafter; if religion were something still hazy and undefined, and not a positive science that may be studied like any other branch of human learning, then there might be a reason for the wanderings and the searchings of our age. Every shred of truth might be seized to help in the unravelling of the great human problem. But all this has been done for us by God Himself, when He revealed to us what we should believe, and how we should act. What need is there to waste time in looking further?"

Burton sat reflecting. He followed Father Sinclair with intense interest.

"We have just received twelve hundred volumes," continued the pastor, "from various publishing houses. Do you suppose that they were numbered and turned into circulation at once? No, sir; before they are put on the shelves every one is carefully read by a competent critic, and if found unfit is thrown aside.

"Now, let us turn to the Elzevir—not to mention names. What guarantee has a parent that his child's mind or heart may not be corrupted by the books he gets there? Truth and error, books good and bad, uplifting and debasing, are flung over the counter to anybody and everybody. The other day I caught in the hands of one of my young men a work by the infamous Renan, taken from the Elzevir. Such a thing would be impossible with us. The Congregation of the Index puts a check on us Catholics throughout the world. It tells what we may read without danger to our souls. Is this restricting our liberty, Burton? Is it restricting the liberty of a blind man to snatch the cup of poison from his lips, or to prevent him from walking over a mountain cliff? The Roman Index directs our thoughts with admirable unity, prevents us from swerving from the track of truth, and then, with the authority of the Church behind it, commands the obedience of all Catholics."

"But does the Roman Index read all the books that are published," inquired the editor, "to know which are good and which are bad?"

"Not necessarily. Whenever a bad book appears in any

country, it is soon brought to the notice of the clergy and their bishops. These notify the Congregation of the Index, and a decree is issued, prohibiting Catholics from reading the work until the author submits himself to the teaching of the Church, and makes amends by correcting his errors."

"Thank you; this conversation has opened up a new horizon to me."

"Mr. Burton, you appear to me to be a fair-minded man. I wish you would look into the claims of the Catholic Church a little further. You would find much to interest you, and perhaps a little instruction. I shall be happy to unravel any knotty points that may spring up."

The editor left him, brimful of ideas. A new world had been revealed to Burton. We shall see later with what happy results.

It was with men of this stamp that Father Sinclair was at his best; and he took pains to attract them. Already in Laurenboro, through his tactful manœuvering, aided with God's grace, eight or ten of its professional men had had their eyes opened to the truths and beauties of the Catholic Church and were now among the most fervent of his flock. His Lenten course of controversial lectures always brought to St. Paul's an unusual gathering from the various denominations. Father Sinclair detested error, but like a true pastor of souls he sympathized with and loved the erring and sought on all occasions to enlighten them. The new library could be a powerful lever in his hands; and that was the chief reason—notwithstanding Miss Garvey's objections—why he was going to set apart a section to be devoted exclusively to controversial and dogmatic literature.

As he and Burton had surmised, the article in the *Times* on the dedication of the fountain deeply wounded the feelings of Silas Maglundy. The old man came the very next day to the glebe-house to pour out the excess of his grievances. He found the genial pastor in his study.

"I suppose, Fawther, you perused the *Times'* account of the dedication of my monument?" he inquired, when both were seated.

"I glanced over it," replied the pastor.

"Is it not disgraceful that men will employ their talents to

vilify the actions and misconstrue the motives of their fellow-men? It has simply crushed me. It was my most earnest desire to be of some utility to the citizens among whom I have come to live; and here I am held up to all Laurenboro as the veriest upstart."

Maglundy displayed deep feeling.

"I have a good notion to send back the *Times;* formally refuse it, sir, when it reaches my residence."

"What a catastrophe is in store for Burton—or his little newsboy!" thought Father Sinclair.

"The base ingratitude! And what did that nincompoop from the University want to know about the inscription?"

"As to that, Mr. Maglundy," said the pastor, calmly, "I told you that the change was wrong. The Latin language has fixed rules; that is one of the results of its being a dead language. It does not change. Now, Professor Catow knows Latin. And there you are."

"But what mattered a letter at the end of a name?"

"It mattered so much that the inscription was no longer Latin."

"Well, I must have it changed. But I feel pained at the *Times*, and I thank you for your sympathy."

Father Sinclair had not given him much sympathy in this interview, but it was evident that he was gaining the confidence of the old man. The little millionaire had shown this since they first met. The pastor felt it also; and he asked himself, as he sat there listening to his woes, if it were not possible to break in somewhere through that crust of pride, and bring Maglundy to a sense of his duty. The old man's heart was in the right place, evidently; but he was densely ignorant. And his false ideas of his duties and privileges as a citizen had their source in this ignorance.

It was a delicate task to raise the veil just yet. The pastor of souls felt that he should have to wait a little longer. The time would come when he could speak more plainly. It was not the heart; it was the head that needed touching up. But there was one thing that he could not let pass; the moment was too favorable now.

"You told me, the first time I called on you, that you were a Catholic," ventured the pastor.

"Certainly, Fawther. You never doubted it, surely?" Maglundy looked surprised.

"No, I did not doubt it. I took your word for it. I have no doubt that you are a Catholic at heart. But there are certain external obligations that accompany our belief, that everyone expects Catholics to fulfil——"

"And what are they, pray?" asked Maglundy, still surprised.

"Well, one is going to Mass on Sundays. It is a law of the Church, which must be observed when possible."

"I believe you, Fawther."

"Now the prominent position you have acquired in Laurenboro brings with it certain duties you cannot overlook."

"I understand."

"People are so prone to judge the actions of others——"

"O, indeed," Maglundy sighed; "I have had a painful experience."

"And when they see a man of your wealth and influence"—Maglundy was moved—"claiming the privileges of Church membership, and still neglecting one of the essential duties, naturally they form their opinions and express them."

"Have people spoken of me to you?"

"Certainly, they have. I have had half a dozen ask, 'Father, is Mr. Maglundy one of ours? We never see him at Mass.'"

"I understand. All this is something I was not aware of, and I am glad you have told me. Come to think of it, you must be right. I can recall some of the sermons I heard when I was a wee boy. But you know I have been away from churches and chapels for the past forty years. Where I lived in the mines, there was no church or priest to be seen."

"Do not think I am reproaching you, Mr. Maglundy. I understand the circumstances of your previous life, and I appreciate the difficulties you have had to contend with. But circumstances have changed. The difficulties have disappeared; nothing but facilities remain; and your present obligation are what I desire to impress on you."

"Fawther, it is my intention to go to church every Sunday henceforward. Are there any seats to be had?"

"Certainly, sir."

Father Sinclair brought out a diagram of the pews of St. Paul's and pointed out the unrented pews.

"Not too high up! Not too high up!" he exclaimed, while he drew the pastor's finger down to the very bottom of the diagram.

But the pews were all taken down there. Maglundy had to be satisfied with the third from the top. At Mass he would find himself seated right in front of Miss Garvey.

"How much am I to pay for this pew?"

"The collections are taken up quarterly," replied the pastor. "Do not trouble yourself about that."

Maglundy shook the priest's hand warmly, and left the glebe-house.

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(To be continued.

PLAIN CHANT RHYTHM.

IN a preceding article[1] a few general rules were given, according to which the traditional melodies of plain chant might be rendered with becoming dignity. But general statements are liable to mislead or, at least, to leave the reader ignorant of the full import of the truth suggested. Hence I take occasion to point out some further details touching the most important element in plain chant singing, namely, rhythm.

The question has been asked whether Gregorian chant is based on truly artistic laws and principles, and whether it can be executed so as to satisfy the higher æsthetic demands of true art. Prejudice has answered the question in the negative. A short study, however, will convince the reader that our chant ranks with the best that musical art has produced.

To be a creation of art a composition must embody in its form such relations between its parts as not merely to constitute a miscellaneous collection of desultory, that is, ill-assorted, units, but an organic whole quickened by the all-pervading breath of

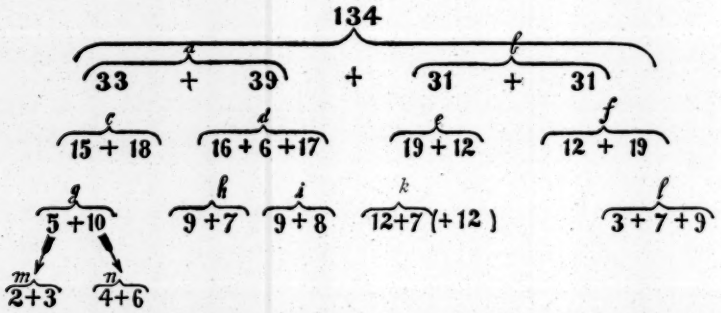
[1] See July number. Instead of "this, indeed, my individual theory" (on the last page), the manuscript reads: "this, indeed, very singular theory."

a constructive idea which, whilst it separates, nevertheless unifies and harmonizes. This is realized, before all, by a pleasing, well-balanced rhythm.

Rhythm is the orderly arrangement of melodic movement. It is the pleasing disposition of the structural members of an oratorical, metrical, or musical period. Let us take, as an example, from literature the following passage in Washington Irving:—

"How vain, how fleeting, how uncertain are all those gaudy bubbles after which we are panting and toiling in this world of fair delusion! The wealth which the miser has amassed with so many weary days, so many sleepless nights, a spendthrift heir may squander away in joyless prodigality. The noblest monuments which pride has ever reared to perpetuate a name the hand of time will shortly tumble into ruins, and even the brightest laurels gained by feats of arms may wither and be for ever blighted by the chilling neglect of mankind."

What distinguishes this passage is its melodious flow, an even gratifying movement which results from the æsthetic principles on which the whole construction rests. The following scheme, exhibiting the number of syllables for the rhythmic divisions gives an idea of how the whole is constructed upon an artistic plan which the author's creative genius has given to his work perhaps without his being conscious of it.

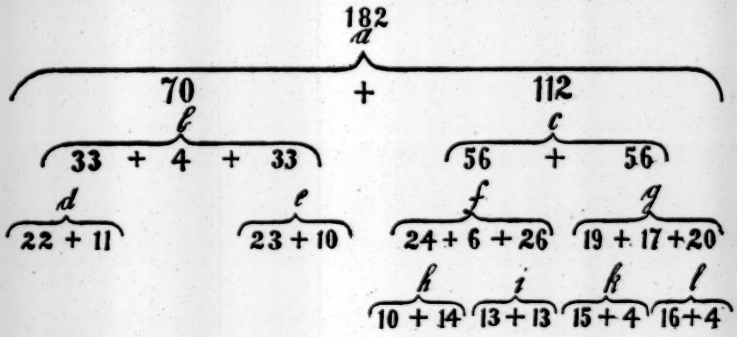


The whole period comprises 134 syllables. It is divided into four sections, which are nearly *symmetrical*. The first section (33) shows in all its divisions (except *g*) similar *proportions* (5 : 6 in *c*, 2 : 3 in *m* and *n*) which in *n*, and still more in *m*, attain very nearly the perfection of the *sectio aurea* (in *m*: 2 : 3 : : 3 : 5; in *n*: 4 : 6 : 6 : 10).

The second section (39) forms in *d* what Cicero would call *inclusio.* Inclusion is a rhythmical figure consisting of three members, the first and third of which have the same or nearly the same number of syllables: here 16+6+17. In *h* and *i* we have again symmetrical arrangement (9+7 and 9+8). In *b* there is a perfect *compar:* its parts (31 and 31) are divided so as to form the proportion of the golden rule (12 : 19 : : 19 : 31 in *e* and *f*). If in *e* the first member (19) is subdivided, we obtain again the figure called inclusion, as indicated in *k*.

Cicero[3] gives us also an excellent example of artistic rhythm:

"Nam si quis minorem gloriae fructum putat ex Graecis versibus percipi, quam ex Latinis, vehementer errat: propterea, quod Graeca leguntur in omnibus fere gentibus, Latina suis finibus, exiguis sane, continentur. Quare si res eae, quas gessimus, orbis terrae regionibus definiuntur, cupere debemus, quo manuum nostrarum tela pervenerint, eodem gloriam famamque penetrare: quod cum ipsis populis, de quorum rebus scribitur haec ampla sunt, tum iis certe, qui de vita, gloriae causa, dimicant, hoc maximum et periculorum incitamentum est, et laborum."

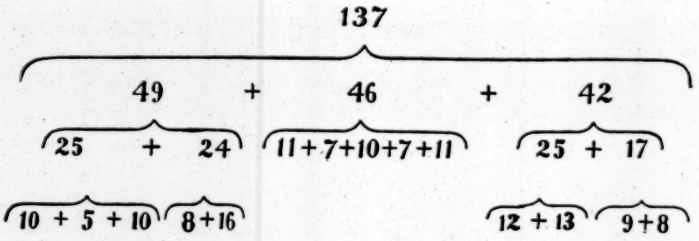


a. Golden Rule: 70 : 112 : : 112 : 182, or 5 : 8 : : 8 : 13.
b. Inclusion.
c. Compar.
d. and *e.* express almost the same proportion.
f. and *g.* are Inclusions.
i. Compar.
k. and *l.* have the same proportions.

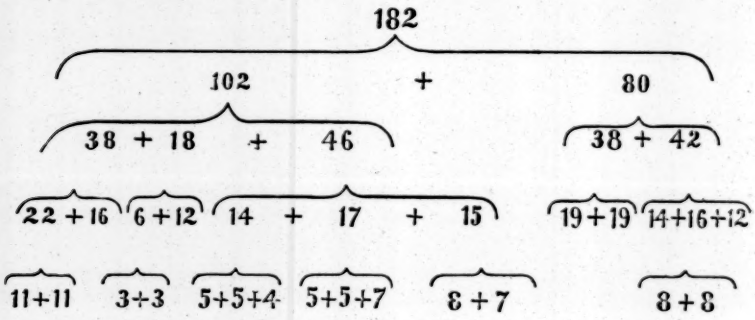
[3] *Pro Archia Poeta,* X, 23.

In a similar manner we might analyze all truly artistic prose. Everywhere we would find that the rhythmical members are strictly, or at least approximately, symmetrical or proportional, forming in such a way the rhythmical figures: *compar*, *inclusio*, *inversio*, *concatenatio*, *progressio*, etc. It is chiefly through the observance of the æsthetic laws of symmetry and proportion that a prose composition becomes a genuine production of art.

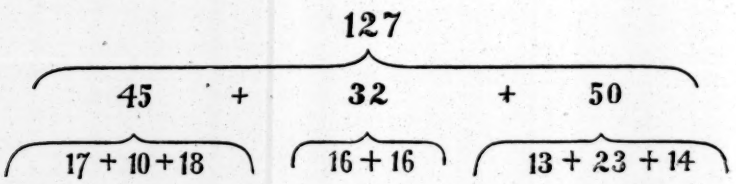
As regards rhythm, plain chant is not inferior to the best poetical prose. Take as an example the second Alleluia verse (Pentecost) "Veni, Sancte Spiritus," which we have selected as an illustration for our article. Counting the notes (musical syllables), we get the following rhythmical division:—



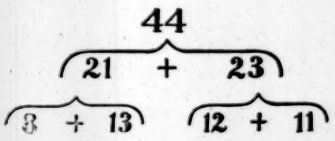
Other examples: Offertory from the Votive Mass B. M. V. "Ave Maria":—



Communion, "Confundantur superbi":—

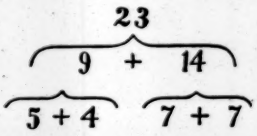


Antiphon, " Beatus ille servus ":—



The division of 21 into 8 and 13 is an application of the golden rule (8 : 13 :: 13 : 21).

Antiphon, " Serve bone " (Conf. non Pontif.):



(= GOLDEN RULE.)

The same or similar rhythmical laws can be traced in almost all Gregorian melodies. But plain chant rhythm, like poetical prose, differs somewhat from metrical and modern musical rhythm. Whilst poetry and modern music have exclusively, or at least chiefly, symmetric movement, we find in artistic prose and in plain chant symmetry varied with other æsthetic proportions which are, however, very often only approximately perfect; hence this kind of rhythm is called *free rhythm.* It surpasses measured rhythm in many respects. First of all it is more natural, as distinguished from artificial. It hides the skeleton of its rhythmical plan by introducing slight irregularities. Thus plain chant rhythm does not neglect the systematic arrangement of its various parts, yet avoids monotonous uniformity, so often the result of modern rhythm.

The singer must express the structural idea of the composition; he must indicate where a division ends and its rhythmical importance. All this is done by lengthening the last note of a member and, when the division is of greater importance, by introducing a pause. In larger sections a *ritardando*, comprising two or more notes, prepares the conclusion. In the modern notation of the " Veni, Sancte Spiritus " all the last notes, though they are represented by a crotchet, are not of equal value. Thus, for instance, the last note of the small member *b* is sung only a little longer than a common note; the concluding note of *a* is almost equal to a crotchet, whilst the pause after it means respira-

tion rather than a real rest. In many cases (as here) the pauses are *ad libitum*, because the lengthening alone indicates sufficiently the rhythmical division. Frequently, too, breathing must take place, without a pause, within a rhythm or between two shorter members (thus between *i* and *k*). The last note of *c* is doubled as the conclusion of *A*, whilst the same note in *e* not only has the double value of a common note, but is also preceded by a *ritardando*, because it is the final, not only of *e* and *B*, but of the whole of § I. A more extended *ritardando* movement concludes the entire passage in *o*. At the end of § II, the *ritardando* is not so noticeable, because there we must reconcile musical rhythm with the text rhythm which concludes only with the word "accende."

Proceeding in the analysis of plain chant melodies, we find that the larger rhythms must be separated into groups of two or three notes. This is sufficiently suggested by the fact that all the fundamental neums consist of either two or three notes. In singing, therefore, each accent must be followed by one or two unaccented (musical) syllables, and thus we obtain (dynamic) trochees and dactyls. The two following rules will be of great help in determining how the accents should be distributed:—

1. An accented musical syllable (note) can not precede or follow immediately another accented note.

2. An accented syllable should not be followed or preceded by more than two unaccented syllables.

These rules after all but follow the dictates of our æsthetic sense. In text rhythm we unconsciously apply them. To avoid a series of unaccented syllables we pronounce *heréditáry disǽse*, giving a secondary accent to the fourth syllable; thus also, *píous exággerátions, dóminús coelórum, intónuit de cœlo.* In examples like the following: *Repeatedly he overcharged my father*, rhetoric suggests divers expedients to insure good rhythm. Some orators do not hesitate to emphasize the last syllable of the first word, and pronounce *Repéatedl'y he óvercháarged*, etc., the syllables *ly* and *he* thus forming one binary rhythm. Examples of this kind are very frequent in the musical rhythm of plain chant, where often the final note of a larger neum is joined to a following simple note so as to form one rhythm. Others separate the first two

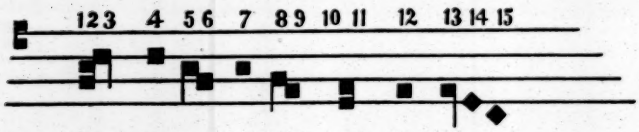
words of the above example by a slight pause. This pause receives an imaginary accent and serves (rhythmically) as dynamic *arsis* for the unaccented word *he.* Consequently the sentence is rhythmized as follows: *Repéatedly - he óvercharged,* etc., and thus we have binary and ternary movement. Modern music often uses the pauses for a similar purpose.

Accented syllables immediately following one another can never constitute an easy, pleasing rhythm, as in the sentence: *Sins róuse stránge wild dréams.* This movement, or rather lack of movement, can only be approved when it is made use of to express by its very defects a special idea, *e. g.*, disorder, sadness, etc.

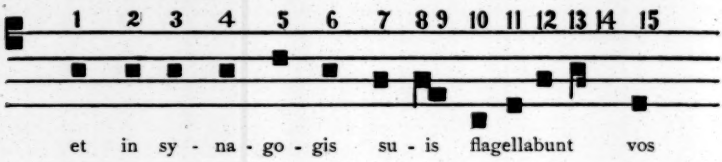
The two rhythmical laws given above are also the foundation of modern musical rhythm. In modern music we have the simple measures of $\frac{2}{2}$, $\frac{3}{2}$, $\frac{2}{4}$, $\frac{3}{4}$, $\frac{2}{8}$ and $\frac{3}{8}$, and their multiples by 2 and 3, as $\frac{4}{2}$, $\frac{4}{4}$, $\frac{6}{8}$, etc. All the bars are divided, at least by secondary stress, into binary or ternary rhythms. But here again free rhythm and measured movement show some characteristic differences. The measure sign $\frac{2}{8}$ prefixed to a modern melody or musical phrase indicates that the whole section consists exclusively of two-part rhythms (bars), of which each has the quantitative value of two-eighths; $\frac{3}{4}$ means that each measure is a three-part rhythm with the value of three-fourths. In plain chant, however, the employment of one kind of movement does not mean exclusion of the other; both are freely interchanged. Besides, plain chant does not *measure* its musical syllables, but counts them; it is not quantity that decides, but *numerus,* the number of notes and accents.

Beginners often find some difficulty in placing the accents. Neumatic chants are easier than syllabic melodies, because the first note of a neum generally receives the ictus, and from these in both directions rhythm may be determined according to the two rules given.

Examples:



1, 5, 8, 10, and 13 are accented as beginnings of neums. To know which of the other notes must be emphasized and which cannot receive an accent, we apply the two rules;—2, 4, 6, 7, 9, 11, 12, and 14 precede or follow immediately an accent, namely, the accented beginnings of neums, and must, according to rule 1, remain unaccented;—3 can have an accent according to rule 1, and must be accented according to rule 2;—15 forms the conclusion of a rhythmical section and has twice the value of a common note. It is equal to two quavers with an accent on the first.



Accented are 8 and 13 as beginnings of neums, and 15 as conclusion of the musical passage; unaccented are 7, 9, 12, and 14 (Rule 1). Between 9 and 12 are two notes, one of which, according to Rule 2, must receive an ictus, because 9 and 12 are without accent. The six remaining notes before 7 form three binary rhythms.

In plain chant there is also a kind of syncopation. It takes place whenever on the same text syllable two notes, of which the second is the beginning of a neum, have the same pitch. In this event the first of those two notes is emphasized by means of a *sforzando* . The preceding and the following note, even if they are beginnings of neums, lose their accents (Rule 1).

Examples:—

The "Veni, Sancte Spiritus" illustrates the application of the two rules in melismatic chants.

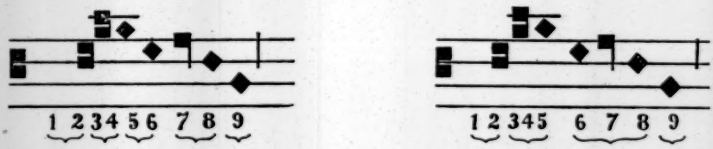
a has 10 notes. Accented are: 5 as syncopation, 10 as conclusion, 1 and 8 as beginnings of neums. Unaccented are: 2, 4, 6, 7, and 9 (Rule 1). 3 receives an accent, because between 2 and 5 there must be an accented note.

b has 5 notes. Accented: 2 (beginning of neum) and 5 (as conclusion). Unaccented: 1, 3, 4 (Rule 1).

c has 10 notes. Accented: 1, 4, 7, 10. Unaccented: 2, 3, 5, 6, 8, 9 (Rule 1).

d has 8 notes. Accented: 2 (beginning of neum), 6 (syncop.), 8 (concl.), 4 (Rule 2, since 3 and 5 are unaccented). Unaccented: 1, 3, 5, 7 (Rule 1), etc.

It is not always necessary, however, to accent the first note of a neum. Often the accents can be distributed in more than one way and then taste is supreme judge. In the following example we give, first, pure binary rhythm with accents on 1, 3, 5, 7, and 9 (concl.), whilst in the second figure 2 ternary rhythms are introduced with accents on 3 and 6, a change which serves to heighten the artistic effect.



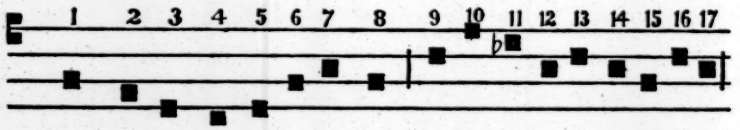
With regard to purely syllabic melodies, the best rule that can be given to the average singer is: "Sing syllabic chants as their text requires, avoiding always, as far as possible, any accumulation of accented or unaccented syllables." The rendition will gain considerably, however, if the singer know how to combine musical rhythm with text rhythm in such a manner that the former *predominates*, yet does not destroy the accentuation of the words. To find what notes are to be accented, we begin with the conclusion of every rhythmical division and, proceeding backward, divide the whole passage into 2 or 3 part rhythms. This way of rhythmizing is based on the very nature of a melody, which is essentially a movement toward a point of rest, its final cause, according to Dom Mocquereau. In neumatic chants the process is less difficult. Having groups of two or three notes within the melodic movement, we know that in each group one

note can be accented, and since accent means gathering of force, nothing is more obvious than that it falls on the beginning of the neum.

Often, in syllabic chants, musical rhythm coincides with text rhythm.

Cre - á - tor ál - me si - derum, Ae - térna lux credéntium.

But most syllabic melodies have a rhythm of their own, as in the following example:—



A - ve, Re - gí - na coelorum, Ave, dó- mi-na Angelórum.

Taking the accented conclusions 8 and 17 as starting points, we may accent (according to rules 1 and 2): 8, 6, 4, 2; 17, 15, 13, 11, 9. Thus a kind of *legato* is produced which is of surprising effect. Something similar we find in the best classical poetry, the ancient poets having the rule that the beginning of a poetical rhythm (metrical foot) should not always coincide with the beginning of a prose rhythm. The following often quoted lines of Virgil and Ennius have the same number and kind of syllables and feet, but Ennius does not comply with the rule, and his verses are as a result far less elegant.

Virgil:—

Lúctan- | tés ven- | tós tem- | pésta- | tésque so- | nóras.

Ennius:—

Spársis | hástis | lóngis | cámpus | spléndet et | hórret.

Whilst in Latin poetry the metre destroys prose rhythm, the singer of plain chant should try to combine the two movements. Beginners, however, should not attempt this kind of rhythmizing, for it is not so easy to do it well, especially since musical rhythms should not destroy but only spiritualize text accentuation. Simple

recitatives, *e. g.*, lessons, are sung as the text requires, but the richer a melody is the less is its dependence on the words.

A few words should be said about the unity of plain chant melodies. All the smaller and larger rhythmical divisions of which we have spoken, must form an organic whole. It is, before all, the task of the composer to bring unity into his composition. The authors of plain chant have done this especially by giving their melodies a thematic construction. A superficial analysis of the "Veni, Sancte Spiritus" will show that the whole composition is based on one motive, contained in *a*. The rest are variations of the fundamental motive. In plain chant variations are formed by different combinations of arsis and thesis of the motive: we find arsis united with thesis, arsis with arsis, thesis with arsis, thesis with thesis. Sometimes the intervals are increased, sometimes diminished. Again, the whole motive is transposed, or its intervals embellished with notes. By these and other means (musical rhymes, characteristics of modes, etc.) unity in the composition is sufficiently warranted. It remains for the singer to emphasize the unity of the rhythmical members by a good distribution of stress. All ascending melodic movements must be accompanied by a *crescendo*, whilst descending melodies are sung *decrescendo*, as indicated in the "Veni, Sancte Spiritus."

The *tempo* in plain chant varies between "110 and 160."

We give here a few examples:—

"Veni, Sancte Spiritus," (Alleluia verse): 130.
"Deus tuorum militum": 158.
"Vidi aquam": 146.
"Gloria," Easter Mass: 150.
"Sanctus," Mass of Blessed Virgin: 120.
Solemn "Benedicamus": 150.
"Christus factus est": 1. verse 115; 2. verse (at least) 150.
Requiem, Introit, and "Kyrie": 130.
" Gradual 150; "Dies Irae": still faster.
" Offertory and "Libera": 140.

What has been said about rhythm is meant to show in as concise a form as possible: (1) that plain chant is based on general principles of *art;* (2) how the sacred songs can be rendered so as to do justice to their high artistic value, because it is especially against prejudice that plain chant has to fight, against the notion

that it is essentially inferior to other kinds of music. Other arguments might be brought forward to defend Gregorian chant against this prejudice, but we omit them here, because what has been said should be sufficient to give at least a general idea of the beauty and art to be found in the venerable chant of the Church.

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THE FUTURE CONVERSION OF JAPAN TO THE CATHOLIC FAITH.

IT may be safely asserted in the light of facts that no single nation has ever surpassed, if indeed any have equalled, in the same period, the achievements that make for progress among the civilized powers of the world, to which the small empire of Japan has attained within recent times.

Less than fifty years ago the island empire was scarcely heard of, certainly not as competing in any sense with the ascendancy of France, Germany, England, the United States, or Russia. Within that short space it has made for itself an enviable name not only for superior skill in war, but for its moderation and wise administration in peace, for its economical and industrial progress, and the cultivation of arts and sciences among its own people.

Beginning with the reform of her political constitution, the reorganization of her tribunals of justice and school system, the adoption of European and American methods governing her railway and telegraph lines, the expansion of her industries and commerce, Japan has so steadily and rapidly advanced in commerce, science, and art that few of the Western powers can fail to consider her a world factor to-day. Her army and navy have surprised Europe and America by their achievements against her gigantic foe, Russia.

"The land of the Rising Sun" is a fitting phrase for the empire of the Mikado. The army and navy of Russia have melted away in the presence of Japan's soldiers and sailors like flakes of snow before the rising sun. What rank and right will Japan claim in the future disposition of world powers? What

part will she act? What influence will she exercise over the immense Asiatic Continent? This is a question which does not only effect the political and commercial world, but which the Catholic apostolate ambassador of Christ has reason to ponder. What an enchanting scene it is to contemplate this land of chrysanthemums, of blue lotuses, and of knights; this pagan land in which the martyr's blood has already freely flowed for the faith of Christ, at length submitting its proud neck to the sweet yoke of Jesus Christ. Taking a careful survey of present conditions of Japanese society, we confess to grave apprehension in view of the obstacles and disadvantages under which the Christian missionary labors. The present trend of intellectual life in Japan, particularly in the centre of education, Tokyo, the capital of the Empire, is directed by principles diametrically opposed to the spirit and teaching of the Church. It may be said without exaggeration that the leading classes in Japanese society, both the governing and teaching bodies, profess absolute rationalism. Atheism is officially taught in the schools, applauded by the press, preached by the so-called scholars and philosophers. It permeates and honeycombs official Tokyo and seems to form an integral part of the progress of those who govern the new Japan.

Under such conditions of intellectual life, public opinion is adverse to Catholic thought and antagonistic to the doctrine of Him who is the central influence of that mental progress which has changed the face of the Western world. Nor is this the only obstacle to the Church's conquest of Japan.

To the keen intellect of the Japanese Christianity is a kingdom divided against itself. With the advent of numberless missionary adventurers professing Protestant Christianity, and in conflict with one another in their teaching, with but one common characteristic, namely, hatred for the Catholic Church, the island empire stands amazed, unable to reconcile the spectacle of so many rival and contradictory exponents of the claims of Christianity. Sustained by immense money resources, favored by the influence and patronage which the English language has enjoyed of late in Japan, the ministers from England and America have exhausted every system of religious propaganda; yet without obtaining any solid results. They have flooded the land with

millions of Bibles. These, admitting the principle of being interpreted according to the judgment of the reader, have led the Japanese to class the Sacred Book among ancient legends to be read merely as a distraction, and never to be taken seriously. Protestantism has offered to pagan Japan a Christianity, so cold, so stripped of living, practical principles, so devoid of solid foundation, with adherents divided into numerous rival sects, that the intelligent Japanese simply shrugged their shoulders and turned their heads away. Thus it has happened that Protestant propaganda has, without wishing or even suspecting it, been the occasion, more than any other agency, of throwing this country into the fatal current of atheistic rationalism which predominates everywhere among the educated. These facts will enable the reader to realize the barrier placed in the path of the Catholic missionary who proposes to labor for the conquest of pagan Japan.

One may reasonably, therefore, ask what are we Catholic priests, who account ourselves true representatives of Jesus Christ, sole ambassadors from the Court of Faith, Truth, and Grace, doing for the evangelization of this vast field? It is true that our missionaries work zealously, canvass cities and villages, organize everywhere public conferences, and establish here and there centres of Catholic life, publish periodicals and books, and, in short, seize every opportunity of exercising our apostolic ministry. The number of our baptisms every year is between four and five thousand, and we can affirm that, with few exceptions, our conversions are disinterested, sincere, and solid. But there is a fact clear as daylight that demands reflection. Our influence has not yet been felt among the Japanese upper classes—that is to say, among the officers and functionaries, deputies, judges and advocates, professors and students, who naturally confound us with the missionaries of the Protestant sects. The Catholic Church is still, therefore, far from enjoying that commanding position which should belong to her in this great movement of ideas, this rapid development that is sweeping over the new empire.

To the question: What is the cause of this deplorable condition? there seems to be but one answer. We have not been able or in position to attract this part of the population to which

our principal efforts ought to be directed. An example will clearly illustrate my statement.

Tokyo, the capital of Japan since 1868, contains within its walls more than 50,000 students from all the provinces of the Empire. These young men are naturally destined to exert a leading influence in the direction of Japanese thought and action. What Japan is to-day in her student youth that, with slight modifications, will she be for generations to come. Let this great student body grow up in the principles of materialism and atheistic rationalism and the seal of paganism and atheism will be irrevocably placed upon the Japanese people, our hopes of a Christian Japan will be absolutely vain. But Christianize these young men and the whole country will follow their example.

Now, among these 50,000 students there are not more than at most 300 who, I will not say are Catholics, but who attend the conferences of the Catholic missions. There are therefore with our very liberal calculation still 49,700 students who will grow up in darkness and error, never, perhaps, suspecting that we represent religious truth, virtue, self-sacrifice, and the Son of God made man for our salvation.

It is evident, therefore, that if we are to evangelize and convert not merely a few individuals and families, but the nation as a whole; if we want to take a leading part in the great movement of ideas and progress of civilization, it is necessary to attract to us the youth of the rationalistic schools, to make ourselves known and esteemed by them, to instruct them in our doctrines, to convert and prepare them to become themselves apostles and propagators of our ideas and our faith. Nor is this noble ideal beyond our reach, if we were enabled to carry out certain plans which I shall here indicate as they appear to me.

First Plan: Develop the Work of Catholic "Geshikuyas."

Here is a young man between 16 and 19 years of age. He has left his native village and come to the capital with the intention of completing his studies. Let us call him "Yamatobana," a name that stands for good, signifying "flower of Japan," and suppose that he is endowed with a clean, active intelligence, a subtle and delicate spirit, inquisitive and discerning. Such a youth

would probably be endued with a great ardor for work and a firm determination to become some day a useful and noble citizen.

The schools of Tokyo are all day-schools, which the students attend during class hours. It is necessary for Yamatobana to first find lodgings in town, for he has no relatives or friends in the great metropolis. There are many lodging houses from which he may choose. Tokyo, in fact, is full of these private and peculiar hotels called "Geshikuyas," mainly intended for students, where, in exchange for nine or ten yen [about five dollars, or twenty shillings] they receive monthly board and lodging. The youth selects a Geshikuya near his school, is registered and installed with his modest baggage. It is here he will prepare his studies, entirely left to himself, absolute master of his time and actions. No rules, no discipline, no superintendence; he may go out and return at any hour of the day or night; he is at liberty to go where he will and do what he likes. Nobody takes any interest or concern in his private conduct or work; the moral formation of his character and conscience is left to himself. The proprietor of his lodgings exacts the observance of two rules: the monthly payment of the board bill, and respect for the property of others who dwell in the same house. The rest concerns the landlord in no way, so long as there is no profit of money in it. What resources has the young student, if solitude should weigh heavily on him, or if he be inclined to idleness and indolence? Who will save him if among his comrades of the Geshikuya there be those whose pernicious influence lures him on to vice?

Yamatobana is, however, one of those who wish to work and conduct themselves properly. Hence it is not long before he begins to feel very ill at ease in this noisy house, where shocking language offends his ears and scandalous scenes dishearten him. Fortunately, he may hear from one of his school companions that in the Myogadani district there is a Geshikuya of a peculiar character. He learns that it has been founded and is directed by a European minister of the Catholic religion, and that in this establishment students are aided in obtaining a superior education. He immediately goes to the place mentioned to inquire for himself.

He finds a house of Japanese construction, one story high, some 80 feet long and 20 feet wide, and capable of accommodating about 150 boarders. By its side and communicating with it by means of verandas stands another house built in European style, in which Father Claudius Ferrand, director of the Geshikuya, and his assistant, Father Leon Balet, live. A pretty chapel, built of wood and painted, stands in an angle between the two buildings, whilst opposite to it he notices a large wooden structure, which answers the twofold purpose of amusement hall and debating room for the students. The name of the establishment is Nazareth. It is the first and only Catholic Geshikuya founded in the capital of Japan.

Yamatobana is pleased with his investigations and decides to apply for admission. His application is accepted. One of the striking features about this community is the family spirit which prevails among these young men who live together like brothers, and combine in their intercourse with each other and their superiors in cordial frankness with juveline gaiety. Here there are, so far as he can note, no jealousies, no quarrels, no malice, no improper conversation, in short, no unworthy conduct. The two European elders who preside over the establishment are addressed by the agreeable title of Father, and our young student soon learns that they love their pupils like fathers and in turn are loved by them. It is a strange sight to the new-comer. He has never seen a Catholic priest closely. He never would have believed that anyone, especially a priest, could wield so much authority, master such a wealth of knowledge, or exhibit such a spirit of self-sacrifice and virtue. As a matter of course, the good impressions which from the first day he receives are indelibly stamped upon his memory to return during struggles later on. He finds that Nazareth has rules and discipline, but he does not find them hard to observe. At six o'clock in the morning the students are aroused by the sound of an electric bell. They promptly get up to make their morning toilet, ending with an ablution at the well in the yard. After this they go to the chapel to recite in common the prayers, which are recited by one of the Catholic students in turn. Yamatobana knows nothing as yet about the Catholic religion. He does not know Him to whom these fervent supplications, the

beauty of which is well expressed in the melodious Japanese language, are addressed; but he is gradually carried away by the movement and touched by an indefinable mystery which surrounds him, until spontaneously he imitates his companions, kneels down and prays. This duty over, the students go to the dining hall for their breakfast, which in Japan is the principal meal of the day. Rice boiled in water, soup, some spicy relish, vegetables and roots, fish, raw, dried, or salted; and finally hash of beef prepared without any fat,—such are the principal dishes of a Japanese breakfast, eaten with the aid of two small sticks instead of a fork. The meals always begin and end with a short prayer. After this the students go to their school, carrying with them their books and a large loaf of bread, which, with a small quantity of ground sugar, serves for the midday meal. The schools are located at various distances, some as far as an hour and a half away from the Geshikuya, but the Japanese student is not deterred by fatigue, especially when the object in view is the acquisition of science and the conquest of glory.

Each day on returning from school, Yamatobana notices that the students before seeing the director go to the chapel to say a short prayer. He follows their example without understanding the object of this act or the motive prompting it; but the desire to understand this act and its motive becomes more insistent as the days advance.

After the visit to the chapel, the students on returning from school rush for rackets and balls and start a game of tennis, the most popular among their customary sports. Some prefer perhaps a light bout in fencing or a game of billiards. Recess ceases at half past four, when all retire to their studies. During the study hour complete silence reigns in the halls of Nazareth, excepting the occasional sound of the sliding of a paper partition in its grooves. Our new student greatly enjoys this calm which allows him to work in peace without fear of being annoyed and disturbed as he so frequently has been at his first Geshikuya, either by troublesome visits from companions or by the deafening noise of boisterous idlers in the neighborhood. This, too, is the hour when catechumens receive instruction preparatory to Baptism, and the recent converts prepare for their first Confession or Communion.

The supper hour is six o'clock. Then follows an hour's recreation, during which the students romp and sing, as loudly as they can, patriotic and national songs, interspersed with French and English pieces in slightly varied keys. There is a special course in foreign languages in the second study-hour after recess. Night prayers are said at half-past eight, and these are concluded by the reading of about fifteen verses of the Gospel. The Sacred Word thus repeatedly sounded in the ears of these young men causes them gradually to receive the seeds of faith and a Christian spirit. The prayers finished, the boys retire to their rooms; they are free, however, either immediately to go to bed or to work till ten o'clock, before the lights are turned off.

Every Saturday night a religious conference is held for the students of Nazareth. At this exercise the great and fundamental principles of Christian philosophy and theology are explained in clear, methodical order, so that the chief doctrines of the Christian faith are covered, pointing out their course, development, and the proofs which sustain them. As a result of these discourses our young men gradually comprehend the force and beauty of the truths of faith, their proud and independent spirit softens little by little under the repeated calls of grace, and slowly but surely the work of conversion takes place. The conferences invariably conclude with the recitation of the beads.

On ordinary Sundays the students assist at Mass in the chapel of Nazareth; a sermon is preached, usually a paraphrase of a text or parable from the Gospel, adapting it to the requirements of Christian conduct. At night Benediction of the Blessed Sacrament is given, ending with a psalm in the Japanese vernacular. On great festivals the entire community attends the solemn rites at the parish church.

Under such a regime Yamatobana soon begins to feel the beneficent influence of the Catholic religion. The constant recital of morning and night prayers, the conferences of Saturday, the Sunday sermon, attendance at Mass, witnessing the impressive ceremonies of the Catholic worship, the Christian atmosphere of the house, the good example set by his companions, the conferences of the devoted Fathers,—all these acting in harmony with the silent workings of the divine grace soon force their salutary

way into the soul of our young pagan student. After a time he becomes a catechumen or postulant for baptism, and when he has received this the Church counts one more child, and heaven another heir. The day will come when he will leave Nazareth to take his place among those who direct the thoughts and inspire the actions of their fellow-citizens. He is instructed in his faith and has cultivated the habit of practising his religion. Henceforth begins his rôle of apostle, demonstrating by the purity of his personal conduct, by eloquence of tongue and pen, the beauty and sublimity of the Christian faith, which he has gained by conviction and drawn from intimate contact and study of the Catholic missionary.

Our readers may judge for themselves the value and importance of our Catholic Geshikuya by the results which have been actually accomplished in the example set before them in Yamatobana. It is the only institution of its kind in this great Empire. It counts but two and a half years of existence, and already fifty-eight "Yamatobanas," young men belonging to the higher class, intelligent and influential, have received religious instruction, together with the grace of conversion and baptism. And we are convinced from experience, observation, and actual results, that the first practical and infallible means of attracting to us the youth of the schools, the future leaders of Japanese society, and of instructing and converting them, is to enlarge and develop this work by increasing the number of Catholic seminaries or Geshikuyas for young students.

In this immense city of Tokyo where over 50,000 students are drinking daily from the poisonous fountains of atheistic instruction, how small and insignificant is one Catholic establishment of this kind! Suppose we had five such institutions placed in the five great school districts of the capital, each containing some fifty pupils, governed from a common centre, having frequent intercourse, and forming a Catholic club on a large scale among the scholars, we might then duly realize the great influence which the Church would acquire, the number of souls that would be saved, the large band of apostles who would be active for Christ throughout Japanese society. Is it not a splendid conquest, a lofty ideal? Is there not something here to tempt the

generosity of Christian Catholic souls, desirous of beholding the Kingdom of God spread over the earth and the Church of Christ increase the number of her children?

Yet this glorious mission is within comparatively easy reach. It is quite feasible, but it requires material aid. Someone may here ask what sum of money is necessary for the founding of a Catholic Geshikuya similar to that of Nazareth. I would answer that such an establishment requires two things, the construction of a building large enough to accommodate fifty students and a plot of ground sufficient for several tennis courts. Once founded it would not, like other charitable works, require a continuance of donations, since it is in its management self-supporting because the students pay their board. To acquire sufficient property centrally located in Tokyo, we would need the minimum sum of 8,000 yen ($4,000). For the construction of the building 5,000 yen ($2,500) additional would be necessary, making 13,000 yen ($6,500) for the establishment of one Catholic Geshikuya.

Our account would, however, be incomplete if we were to leave out of sight another feature in the difficulties that now hinder the conversion of Japan to the Catholic faith. With a view of making these difficulties clear we would mention a second means equally necessary in the scheme of evangelizing this pagan land. This means is the organizing of

Native Auxiliaries.

Speaking of the students who have become efficient aids in propagating the Catholic faith in Japan we should mention the person of a lay apostle, Paul Dendoshi, well known to the people here. He is the finished type of a militant Christian and a valuable help to the priest. He has completed his studies with brilliant success. To secular knowledge, acquired at school, he joins a deep and extensive knowledge of the Catholic religion. His exposition of her doctrines and discussion of their proofs are those of a thoroughly accomplished catechist. He is an orator of recognized eminence, charming his audience with the wealth of his illustration and the force of his expressions; he is at once a brilliant orator and a witty and telling raconteur. Equally talented as a writer, his sketches and articles are read with as much

enjoyment by the learned as by the lower classes. God alone knows the good done through his zeal, conferences, and writings. Unfortunately, we have but one solitary Paul Dendoshi in this great capital. How many times I have heard our missionaries lament this dearth of native auxiliaries. Often I have heard them say: "Ah! if we could start in Tokyo a small community of lay apostles, instructed and zealous, always ready at the call of the priest, working under the guidance of missionaries, both by writing and by preaching for the evangelization of the State, how fruitful our apostleship would be, how rapid our progress!"

A community of this kind would be easy to establish. We are not lacking in suitable subjects. There is no difficulty in finding among our young Christian men those who are possessed of the spirit and zeal of Paul Dendoshi. But as it is a work that requires all their time and energies, they must have the necessary means of subsistence. To ask an intelligent and instructed Japanese, who has finished his studies and won his diplomas, is capable of writing and speaking well in public, and who at the same time has a family to support, that he should devote his whole time and energies to the work of evangelizing the country, presupposes that we can offer him a sufficient compensation for his services, which will guarantee him freedom from anxiety in regard to the support of himself and family. Where is the fortunate missionary, who, out of his own resources, can make such an offer? Only one has been able to do it, and to him our Paul Dendoshi belongs. The minimum sum of remuneration for such aid is 20 yen or about $10.00 per month. The lack of the requisite resources is the main reason why we have only one Paul Dendoshi; why we are deprived of these indispensable auxiliaries, without whom the work of the missionary will always remain incomplete and hardly be very fruitful. We trust that Providence will send us a few purses of this kind, and the small community of auxiliaries will soon come into existence and bear fruit. This most effective means of religious propaganda has not been overlooked or neglected by Protestant missionaries, who are sustained by the wealth of millions of dollars. They employ a large army of orators and talented writers. With such men how quickly they could have turned Japan into a Christian country did they

but possess these three treasures, which they do not possess: truth, unity, and, as a consequence, the blessing of God!

There is still a third means most potent among men as intelligent as the Japanese, which would make for the success of religious truth. That means is

Catholic Literature for Young Men.

If the power of the press is recognized anywhere in the world, it is in Japan. Protestant missionaries have perfectly understood this, and accordingly have encouraged the establishment of these most powerful levers for uplifting the nation of the "Rising Sun." The growth and influence of the press has, within a decade of years, been extraordinary. Journals, periodicals, reviews, newspapers, books, carry even to the most distant and thinly settled towns the opinions of the day, the theories in vogue, the ideas and behests of the government. Through the propaganda made by the Protestant press in this country it has come to pass that to-day there are few who do not boast of some knowledge of Christ and His teaching. Would that it had been the true Christ and His true doctrines that these men had preached. Nor could it be said that Catholic missionaries have been altogether idle. They have taken a hand in utilizing the press according to their strength. There are Catholic writers and publishers of pamphlets and books. Some of these have had considerable success. Moreover, we possess a number of respectable periodicals. One European priest has founded and directs zealously and learnedly a Catholic magazine, entitled *Koe*, or "The Voice." A native priest is editing another, called "The Popular Religious Review." They are sowing the good seed of truth in Japan. Unfortunately, they do not reach the youths of the schools, for they are not written especially for them, and it is a peculiarity of Japanese students' life that they read only books or magazines expressly written for them. To these two magazines I would, therefore, suggest the addition of a third one edited especially for the youth of Japan. We would try to make it interesting and attractive for them and there is no doubt that it would some day become popular, enabling us to reach many whom our voice and ministry at present can not directly address. Such a periodical for the

young men of Japan will be founded the day Providence supplies us with the funds necessary; for there is but one question before us,—capital, that proverbial source of immense good as well as of evil, *money*. Our absolute poverty, next to misery, stands before us like a stumbling-block against which our zeal breaks, our efforts are paralyzed and die without result. Even for doing good, even for spreading the Gospel of Jesus Christ, even for saving souls, money is necessary, and we have none.

CLAUDIUS FERRAND.

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[The Society for the Propagation of the Faith, which supports the Catholic Missions in Japan, is an international association for the assistance by prayers and alms of the missionaries engaged in preaching the Gospel in heathen and non-Catholic countries. Address: REV. J. FRÉRI, General Director, 627 Lexington Ave., New York, N. Y.]

THE BANQUET-THEORY: THE SACRIFICE OF THE MASS.

III.

(Conclusion.)

THE first article on the banquet-theory concludes thus: "However we may choose ultimately to explain the supreme Sacrifice of Calvary and the Mass, it is necessary to bear in mind the latest view, that the essential action of sacrifice consists in the solemn meal in common, and that its primary purpose is to bring God and men into intimate communion; as the High Priest of the Christian Sacrifice said in instituting it:—'That they all may be one; as Thou, Father, in Me, and I in Thee; that they also may be one in Us.'"[1] Hence the general theory is thus applied to the Sacrifice of the Mass: "The Great Sacrifice of the New Law was consummated in the Last Supper, with which the death of the Messias was incorporated. That Sacrifice is made permanent, universal, eternal, by the fact that the victim in the state of food

[1] John 17: 21. This passage of St. John has no reference to the institution of the Blessed Eucharist. That had taken place earlier in the evening; and Jesus and His disciples had already left the supper-room. (See 14: 31.) The words form part of the prayer of Christ for His Church. "I pray . . . that they all may be one," etc.

being placed on the Altar of the Church, for ever remains there, never ceasing from this world for a single moment, and always in process of distribution, binding the community into one with the Divinity. This prolongation of the essential part of the sacrifice is the Mass. Each Mass is a different liturgical ceremony, which has its beginning and its end; but through them all there runs the same continuous action of the High Priest abiding in the Church forever, and always engaged in dispensing the sacrificial food. Although there is no historical proof, there are liturgical and other reasons for thinking it probable that the physical continuity of the sacred banquet by means of reservation of the species began from the moment of the Last Supper."[2] "The Victim whose immolation took place on Calvary and was over within a few hours, was distributed as food in the sacred meal of the Cenaculum, and that same distribution is continued permanently in the Mass."[3]

The Sacrifice of the Mass, then, according to the banquet-theory, consists essentially in the distribution of the Holy Eucharist. One Mass is not a distinct sacrifice from another; but the one numerical sacrifice which began at the Last Supper is continued and prolonged by means of the uninterrupted reservation and distribution of the sacred species, and will not cease till the end of time. The end of the Sacrifice is the union of the recipients with God in the bond of charity.

The Council of Trent, in its first canon on the Sacrifice of the Mass, defines: "Si quis dixerit, in missa non offerri Deo verum et proprium sacrificium; aut quod offerri, non sit aliud quam nobis Christum ad manducandum dari, a. s." This canon contains two distinct definitions which are equally of Catholic faith: (1) that in the Mass a true and real sacrifice is offered to God; (2) that the essence of this sacrifice does not consist in the distribution of

[2] See REVIEW, September, p. 271.

[3] P. 270. On p. 272 the "blood-rite" is introduced among the essentials of the Mass. But it is clear that there is no intention of making it an additional element distinct from Holy Communion. It is the drinking of the Blood as distinguished from the eating of the Flesh, and is an integral part of the distribution. "Blood-brotherhood is established with each one individually in Holy Communion" (p. 271); and "the blood-ceremony indicating a more intimate fellowship than the eating from the same dish" (p. 268).

the Body and Blood of Christ as food. The wording of the canon is clear enough in itself; but it will not be unprofitable to glance at its history. Cardinal Pallavicini[4] tells us that thirteen articles on the subject of the Sacrifice of the Mass were submitted to the examination of the conciliar theologians. The first was: "Whether the Mass is a mere commemoration of the Sacrifice of the Cross, and not a true sacrifice." The twelfth was: "Whether Christ's Sacrifice of Himself for us is the same as His giving Himself to us for food." The answers to these thirteen questions or articles were combined and divided in various ways according to their natural and logical connexion, and embodied in the nine canons as published by the Council, the first and twelfth being united in the first canon. Both the second part of the first canon and the twelfth article on which it is based evidently suppose that the sacrificial character of the Mass, as defined in the first part of the first canon, is admitted at least nominally. The Council perceived that it was not sufficient to define the reality of the sacrifice. For the Lutherans, at least in the early stages of the heresy, while rejecting the Sacrifice of the Mass, admitted the real, objective Presence of Christ in the Holy Eucharist. It would therefore be easy to evade the effect of the definition that the Mass was a true sacrifice, by making a nominal admission of the sacrifice, but explaining it away in the sense that it consisted in the Lord's Supper. For this reason the Council closed this way of escape by defining that such an interpretation of the Sacrifice of the Mass was contrary to faith. Yet this is precisely how the banquet-theory explains the Mass. It admits that the Mass is a sacrifice, but reduces it to the distribution of the Holy Eucharist as food. It takes us back to the Lord's Supper of the Lutherans. The banquet-theory therefore explicitly contradicts the teaching of Trent in the second part of the first canon.

The banquet-theory also ignores and destroys the distinction which the Church has always made between the Sacrament and the Sacrifice of the Holy Eucharist. As a Sacrament it is an outward sign and means of inward grace, the supernatural food of the soul; as a sacrifice it is the outward sign of inward adoration, the Christian oblation to God. But the banquet-theory sees the

[4] *Istoria del Concilio di Trento*, Vol. IV, pp. 231—232. Faenza, 1795.

Holy Eucharist in no other light than that of Holy Communion, *i. e.*, in its aspect as a Sacrament. It necessarily follows that this theory errs in assigning the end of the Sacrifice of the Mass, attributing to the Sacrifice the end and purpose of the Sacrament. We have not to trust to speculation or general principles to ascertain the object of the institution of the Holy Eucharist. The voice of authority is quite clear and explicit on the point. The Council of Trent (Sess. 22, c. 1) says that Christ instituted the Sacrifice of the Mass: first, to be a memorial of the Sacrifice of the Cross; secondly, to be the means whereby the fruits of the Sacrifice of the Cross might be applied to our souls for the remission of sins. The banquet-theory, on the other hand, teaches that the Sacrifice of the Mass was meant to be "a bond of union . . . binding the community into one with the Divinity." But the Council of Trent teaches that this is the end of the Holy Eucharist as a Sacrament (Sess. 13, cap. 2, and 8). The Catechism of the Council of Trent is equally explicit in the part (De Sacram. Euch., n. 3, and n. 43); while in n. 64, it compares the two purposes of the institution, and makes a clear distinction between the Sacrifice and the Sacrament: "In primis autem docebunt [Parochi] Eucharistiam duabus de causis a Christo Dno institutam esse; altera est ut celeste *animae nostrae alimentum* esset [this is the Holy Eucharist as a Sacrament] . . . altera ut Ecclesia perpetuum sacrificium haberet quo peccata nostra expiarentur. . . . Hujus rei figuram et similitudinem in Agno Paschali licet animadvertere, qui ut sacrificium et sacramentum a filiis Israel offerri et comedi consueverat," *i. e.*, of course, *ut sacrificium offerri, ut sacramentum comedi.* This corroborates what I have said of the Paschal Lamb in the first part of this article. "Differunt autem plurimum inter se hae duae rationes: sacramentum enim consecratione perficitur, *omnis vero sacrificii vis in eo est ut offeratur.* Quare sacra Eucharistia *dum in pyxide continetur* [reservation], vel ad aegrotum defertur [distribution] *sacramenti, non sacrificii* rationem habet; deinde ut *sacramentum* est, iis qui divinam *Hostiam sumunt* [the Banquet] meriti causam affert," etc.

The conclusion of the whole argument, therefore, is that according to the Council of Trent the Holy Eucharist in its distribution and consumption as the food of the soul is a Sacra-

ment, not a Sacrifice; and that in the banquet-theory no provision is made for the oblation to God, under which aspect alone the Holy Eucharist is a sacrifice. It is thus manifest that the Council of Trent will have none of the banquet-theory. Its sacrifice is no sacrifice in the Church's sense, but nothing more or less than the Lord's Supper of the Protestant Reformation.

The banquet-theory dissents, in effect, from the teaching of the Council of Trent on another point, viz., the essential relation between priesthood and sacrifice, as taught in Sess. 23, c. 1. This doctrine is founded on the already quoted words of St. Paul (Heb. 5 : 1 and 8 : 3). Priesthood and sacrifice are correlative. No priest, no sacrifice. Sacrifice is the exclusively sacerdotal action. No other can share this office with the priest, or act as his substitute. And no one will dispute that it has always been understood in the Church that none but an ordained priest can offer the Christian sacrifice.[5]

But supposing that the essence of our sacrifice consists in the distribution of the Holy Eucharist, whose is the sacrifice, the priest's who distributes, or the communicants' who receive? One would naturally imagine that if "the essential action of the sacrifice consists in the solemn meal in common," the sacrifice is theirs who partake, rather than his whose rôle is really nothing higher than that of the server at table who places the viands before the guests. But the banquet-theory does not assert this. Then let us grant that it is the priest who sacrifices. But the distribution of the Holy Eucharist is not necessarily and essentially a sacerdotal action. The deacon, by virtue of his office, is the extraordinary minister of the Holy Eucharist; so that he may lawfully act as the substitute of the priest, in case of necessity or by episcopal commission. Consequently the diaconate would confer the power of sacrificing,—a proposition which no Catholic can admit. The dilemma then stands thus: the sacrifice of the Mass consists either in the active distribution of the Holy Eucharist by the minister, or in its reception and consumption by the communicants. But neither is exclusively and essentially sacerdotal. Therefore it is not sacrificial.

[5] Hence in the rite for the ordination of a priest the bishop says: "Accipe potestatem offerendi sacrificium Deo."

Again, if the continuous "dispensation of the sacrificial food," "the prolongation of the sacred banquet," is the essence of the Christian Sacrifice, as it exists in the Church, the administration of Holy Communion outside Mass possesses the nature and essence of the Christian Sacrifice as completely as the Mass itself. And if this is so, why may I not accept an honorarium for my administration of Holy Communion? Why may I not offer it for a departed soul? This is of course a series of absurdities; but it shows whither the banquet-theory would lead us.[6]

But a more serious question arises. Can I offer even my Mass for the faithful departed? How can the reception of the Holy Eucharist be *ex opere operato* a sacrifice of propitiation for the living and the dead? For if the sacrifice is essentially a common meal in which the guests partake of spiritual food and the object of which is "to assert a bond of union between the partakers and the Deity," the direct *ex opere operato* effect of the sacrifice cannot extend beyond the recipients themselves. Propitiation for the sins of others, whether living or dead, cannot enter within the range of the direct efficacy of the sacrificial banquet. It is recognized indeed that the sacred moments when the Divine Guest is present with us are most precious for the obtaining of graces and favors for the living and the dead; but this is dependent on the personal dispositions, merits, and sanctity of the petitioner (*i. e., ex opere operantis*); it is not the *ex opere operato* effect of Holy Communion. Yet the Council of Trent, in the third canon above

[6] It may be objected against this argument that there is no sacrifice in Communion outside the Mass because the Holy Eucharist is administered under only one kind. But if the common meal, distribution, is the essence of sacrifice, either Communion under the species of bread is sufficient to constitute the sacrifice, or there is no sacrifice at all in the Latin Church, which has withdrawn the Precious Blood from the *common* Eucharistic table. The banquet-theory cannot rely on communion under both kinds, as long as one of its essential features is the physical continuity of reservation and distribution, which, if at all, can be realized only under the species of bread. But the argument is equally efficacious if stated in the following form: the Church has power to permit Holy Communion to be administered under both kinds, outside Mass. Then, beyond all question, the requirements of the banquet-theory are fulfilled. But the Church could never recognize such administration of the Holy Eucharist as the Christian Sacrifice. Nor can the Church unmake or mutilate the Sacrifice which, in the hypothesis, would certainly be the consequence of the withdrawal of the Precious Blood from the laity.

quoted, teaches: "Si quis dixerit missae sacrificium tantum esse laudis, etc. . . . non autem propitiatorium; vel soli prodest sumenti; neque pro vivis et defunctis, pro peccatis, etc., offerri debere, anathema sit." For propitiation *ex opere operato* is the effect of the oblation to God, not of the Eucharistic banquet. This is the teaching of St. Thomas, 3 p., q. 79, a. 5: "Hoc sacramentum simul est sacrificium et sacramentum: sed rationem sacrificii habet in quantum offertur: rationem autem sacramenti in quantum sumitur. Et ideo effectum sacramenti habet in eo qui sumit, effectum autem sacrificii in eo qui offert, vel in his pro quibus offertur. Si igitur consideretur ut sacramentum . . . non est institutum ad satisfaciendum, sed ad spiritualiter nutriendum per unionem ad Christum et ad membra ejus, sicut et nutrimentum unitur nutrito." Therefore, according to St. Thomas, the Holy Eucharist, in so far as it is a spiritual banquet, profits the recipient only by virtue of its institution; but while the Angelic Doctor attributes this to the Holy Eucharist as a Sacrament, the banquet-theory attributes it to the Sacrifice, and thus comes into collision with Catholic doctrine.

Another ecclesiastical document very much to our purpose is the fifth canon of the twelfth Council of Toledo (an. 681):[7]

"Relatum est nobis quosdam de sacerdotibus non tot vicibus communionis sanctae gratiam sumere, quot sacrificia in uno die videntur offerre: sed si in uno die plurima per se offerant sacrificia, in omnibus se oblationibus a communione suspendant, et in sola tantum extrema sacrificii oblatione communionis sanctae gratiam sumant: quasi non sit toties illi vero et singulari sacrificio participandum, quoties corporis et sanguinis D. N. J. C. immolatio facta constiterit. Nam ecce Apostolus dicit: 'Nonne qui edunt hostias, participes sunt altaris?' Certum est quod hi, qui sacrificantes non edunt, rei sunt Dominici sacramenti. . . . Nam quale erit illud sacrificium qui nec ipse sacrificans particeps esse cognoscitur? Ergo modis omnibus est tenendum, ut quotiescumque sacrificans corpus et sanguinem J. C. D. N. in altari immolat, toties perceptionis corporis et sanguinis Christi participem se praebeat."

This decree recognizes: (1) that the priests upon whose conduct the Council was animadverting frequently offered the Sacrifice of the Mass without communicating; (2) that what consti-

[7] De Consecratione, dist. 2, c. II.

tutes the essence of the sacrifice is distinct from and antecedent to the communion, which is the participation in the already completed sacrifice,—and hence is the necessary and obligatory and connatural complement of the sacrifice in which the Victim is placed on the altar under the species of food, but is not the sacrifice itself.

We must not omit to consult tradition on this question. For it would be ridiculous to pretend that tradition had nothing to say regarding the true nature of the Sacrifice of the Mass; or that, having something to say, its teaching was without authority, or might be rejected with impunity. This tradition manifests itself in three ways: in the consensus of the Fathers, in the consensus of theologians,[8] and in the "sensus fidelium." It is therefore of importance to ascertain what we can learn of the nature of the Mass from these three sources. But in order to make this investigation with precision, it is necessary to distinguish the various propositions in which the theology of the nature of the Mass may be expressed. We may ask the following questions about the sacrifice of the Mass: (1) Is the Mass a true sacrifice? If so, then, (2) what particular part of the Mass possesses the sacrificial nature? (3) Under what aspect does this part of the Mass present the characteristics of a true sacrifice; in other words, how does it fulfil the essential conditions of sacrifice?

Furthermore, the accurate disposition of these propositions in their order of dependence upon one another is of considerable consequence. Now the first and second questions do not depend upon the third, for they are concerned with the existence of sacrifice (*an sit* and *ubi sit*), while the third deals with its essence; and the knowledge of the existence of a thing is independent of the perception of its nature. Similarly, the first question is independent of and prior to the second. We may have certain knowledge of the existence of an object without knowing its precise locality.[9]

[8] The consensus of theologians has authority not merely as the sum of the merits of the various writers, considered as private individual theologians. It manifests, though theologians as such do not form part of the teaching Church, what is the infallible teaching of the Church in the exercise of her ordinary magisterium.

[9] The remark in the second article (Sept., p. 265): "The failure of theologians to agree upon any definite act of destruction [*ubi sit* and *quid sit*] in the Mass proves

There may, therefore, be a dispute as to how the Mass is a true sacrifice, while all are agreed about the fact that it is a sacrifice. It is true that if we know with certainty that the Mass is a sacrifice, we are also equally certain that it possesses all the essential requisites of sacrifice; but until the Church authoritatively decides what are these essentials, theologians are free within certain limits [10] to discuss the nature of sacrifice and to disagree with one another about it. No doubt, the answers to all three questions are contained in divine revelation, at least *formaliter implicite;* the difference lies in their authoritative proposition by the Church. The first question is settled by a solemn definition; so that it is of divine Catholic faith that the Mass is a true sacrifice. Authority does not answer the second question so clearly. But if it can be shown that patristic tradition points to one particular part of the Mass as containing the sacrificial act, and that theologians are practically unanimous in assigning this as at least the principal act of the sacrifice, it will follow that to reject this tra-

sufficiently that it is futile to seek such a thing there" (*an sit*), confuses these three things, *an sit*, *ubi sit*, *quid sit*, existence, location, essence; and besides imports into theology a new principle which would be absolutely disastrous. If we apply it to a kindred subject, we shall have the following heretical proposition: "The failure of theologians to agree upon one definite sacramental matter and form in the rite for the ordination of a priest proves sufficiently that it is futile to seek such a thing there." The Church certainly teaches that there is a valid sacramental matter and form in the ordination rite, though she has not yet sufficiently indicated in what they precisely consist. Similarly it is not necessary to determine where the act of destruction is, or in what it consists, in order to know that it exists. In some future generation an enthusiastic student of theological archæology may perchance unearth the controversy between the destruction-theory and the banquet-theory, which died a natural death early in the twentieth century; and in view of that discussion, he may argue: "The failure of theologians to agree upon any definite act of *sacrifice* in the Mass, proves sufficiently that it is futile to seek such a thing there." Here is heresy again; yet it is a legitimate application of the principle implied in the above quotation, and differs from it only in the substitution of the word *sacrifice* for *destruction*. Of course, I do not mean to imply that it is of faith that there is an act of destruction in the Sacrifice of the Mass. My point is that the proposition which asserts the fact of an act of destruction is independent of the proposition which explains the nature of that act; and that the principle that disagreement as to the nature or whereabouts of a thing proves its non-existence is false.

[10] I say "within certain limits," for Holy Scripture, the Fathers, and ecclesiastical documents make it so clear that a sacrifice is essentially an oblation to God, that this point must be considered as sufficiently proposed for assent of faith.

dition for a view which theologians are unanimous in excluding, is, theologically speaking, a rash proceeding, at the very least. Considerations of space prevent me from quoting the Fathers at length; but I subjoin a selection of references to passages in the Fathers, where the essence of the sacrifice is either explicitly stated to be contained in the consecration, or is at least placed in some act antecedent to the distribution of Holy Communion, it being also implied that this act is the consecration.—St. Irenæus: *Contra Haereses*, l. 4, c. 32, n. 7; St. Cyprian (or Pseudo-Cyprian): *Serm. de Coena Dñi.;* St. Cyril of Jerusalem: *Catechesis Mystagogica*, 5, n. 8; St. Ambrose: *In Ps. 38*, n. 25; St. Gregory of Nyssa: *Orat. I in Christi Resurrectione;* St. John Chrysostom: *Hom. I de Proditione Judae*, n. 6; St. Augustine: *De Civitate Dei*, l. 17, c. 20; St. Gregory the Great: *Dialog.*, l. 4, c. 58; St. Paschasius Radbertus: *De Corp. et Sang. Dñi.*, c. 18.

But I cannot refrain from reproducing the words in which St. Gregory of Nyssa explicitly repudiates the banquet-theory, and declares that the essence of the sacrifice at the Last Supper consisted in oblation and immolation, which was already completed before the distribution:—

"Qui potestate sua cuncta disponit . . . arcano sacrificii genere . . . seipsum pro nobis hostiam offert et victimam immolat, sacerdos simul existens et Agnus Dei, ille qui mundi peccatum tollit. Quando id praestitit? Quam corpus suum discipulis congregatis edendum et sanguinem bibendum praebuit, tunc aperte declaravit agni *sacrificium jam esse perfectum.* Nam victimae corpus non est ad edendum idoneum, si animatum sit. Quare quum corpus edendum et sanguinem bibendum discipulis exhibuit, *jam* arcana et non aspectabili ratione corpus ERAT *immolatum.*"

If the sacrifice at the Last Supper was already perfect before the distribution, it must have taken place in the Consecration.

We may sum up the teaching of the Fathers in the words of Simeon, Archbishop of Thessalonica († 1030), *lib. de Mysteriis Ecclesiae*, c. 23 (quoted by Turrianus in l. 8, *Constitutionum Apostolicarum*), who asks whether the sacrifice is offered before or after the Consecration; and answers: "Nec ante consecrationem, nec post consecrationem, sed in ipsa consecratione: tunc enim fit

mutatio ex pane non mactato in corpus Christi quod vere fuit mactatum, sicut sacrificium ovis tunc fit cum in ove fit mutatio ex non mactata in mactatam."

Other witnesses of tradition we find in the fourteenth canon of the first Council of Nicæa, *De Diaconis*;[11] the fifth canon of the twelfth Council of Toledo, quoted above;[12] and in later days, the *Catechism of the Council of Trent* (*l. c.*, n. 70); while in our own times we have a notable testimony in the *Vindication of the Bull on Anglican Orders*, by the Catholic Bishops of England, n. 12: "The Mass, according to Catholic doctrine, is a commemoration of the sacrifice of the Cross. . . . It is a true sacrifice, because it has all the essentials of a true sacrifice; its Priest, Jesus Christ, using the ministry of an earthly representative, its victim, Jesus Christ, truly present under the appearances of bread and wine; *its sacrificial offering, the mystic rite of consecration.*"

Other arguments which can be merely indicated here may be found in the various liturgies, *e.g.*, the Canon of the Ambrosian Mass for Maundy Thursday: the Armenian liturgy. The Roman rite speaks for itself. From the Preface, or introduction, to the sacred action, down to the *Pater noster*, the prayers of the rite are full of allusions to the oblation, the sacrifice, and its application; and the centre and climax of all is obviously the Consecration. The Missal clearly indicates where we are to look for the sacrificial action, by the rubric "Infra Actionem." With the *Pater noster* begins the preparation for Holy Communion, and henceforth there is no mention of oblation and sacrifice. On the other hand, in the Mass of the Presanctified for Good Friday, while the preparation for Holy Communion is retained, all allusion to external and visible sacrifice is omitted, precisely because there is no Consecration on that day; and it is generally recognized that there is no ritual sacrifice.[13]

To turn now to the period of the scholastics, we find that in the earlier stages of the discussion there was considerable diver-

[11] *Ex Gratiano et Dionysio;* Harduin, Vol. I, col. 329.

[12] On this canon see Cardinal Allen's *De Eucharistiae Sacrificio*, l. 2, c. 17; Antwerp, 1576, p. 570.

[13] The prayers "In spiritu humilitatis," and the "Orate Fratres," refer, of course, to the interior spiritual self-oblation which never ceases.

gence of view. The Consecration, the subsequent verbal offering, the division of the host, the priest's Communion, were variously held to belong to the essence of the sacrifice. But there seems to have been only one theologian, Ledesma, who certainly denied that the Consecration was an essential. The verbal offering and the division of the host were gradually eliminated, until the controversy was narrowed down to the point whether the priest's Communion was an essential part of the sacrifice, all admitting that the Consecration was essential, and the great majority maintaining that it constituted the whole essence. But those theologians who considered the priest's Communion to be essential to the sacrifice (Soto, Melchior Canus, Bellarmine, De Valentia, De Lugo, St. Alphonsus) invariably viewed it under the aspect of destruction,—*i. e.*, as completing the immolation of the victim, never in the light of communion or the eating of the Victim. I think it is not too much to say that the controversy even as thus limited is now practically non-existent, for the great body of theological teaching has crystallized into the one concordant judgment that the Consecration alone contains the essence of the Sacrifice of the Mass. But however this may be, Catholic theology is certainly unanimous that the Consecration is at least an essential part of the sacrifice, and is equally unanimous in excluding the distribution of Holy Communion from the essence. For no Catholic theologian has ever held that the Sacrifice of the Mass consists either wholly or in part in the distribution of the Holy Eucharist. This view has been reserved for the Protestant Reformation and the banquet-theory. "Nullus est Catholicorum theologorum qui distributionem Eucharistiae partem essentialem aut integralem sacrificii Eucharistici dicat. . . . Distributionem Eucharistiae ad essentiam perfectionemque sacrificii non pertinere, res est quae in dubitationem adduci non potest." [14]

This was also the judgment of Suarez:—"Neque existimo doctores Catholicos aliquid contra veritatem hanc docere potuisse."[15] The reason of this is that if the distribution of the Holy Eucharist were the essential sacrifice or a part of it, no Mass could be lawfully said in which this distribution did not take

[14] Stentrup: *De Verbo Incarnato, Soteriologia*, II, pp. 472–3.

[15] *Disp. 75*, Sect. 3, n. 4.

place. But the Council of Trent (Sess. 22, cap. 6, and can. 8) approves of those Masses in which the priest alone communicates, and defines that they are legitimate. It is true that the banquet-theory evades this particular anathema of the Council, but it does so by propounding so strange and bizarre a view that it is very doubtful whether its position is in any way better than if it fell under the condemnation. For theologians exclude the distribution of Holy Communion from the essentials of the Sacrifice, by virtue of this definition, on the supposition that each Mass is a distinct sacrifice; whence it necessarily follows that if sacrifice is essentially a common meal, there would be no Mass and no sacrifice, or at least only a mutilated one, when the priest alone communicates. But it is an integral part of the banquet-theory that one Mass is not a distinct sacrifice from another, that the Sacrifice of the New Law is one prolonged, continuous sacrifice, consisting in the uninterrupted distribution or, at least, reservation of the Blessed Sacrament from the evening of the Last Supper. It may, therefore, be admitted that if the Mass be only part of one perpetual sacrifice which consists in a long, always unfinished, common meal, the priest's Communion as a unit in the continuous and world-wide distribution will suffice to constitute the sacrificial essence in the sense of the banquet-theory. But what are we to say of such a view as this? The Catholic instinct revolts from it at once. I am asked to believe that the Mass I offered this morning is not a distinct Sacrifice of the Body and Blood of Christ from that which I offered yesterday; that my Mass and the Masses of all other priests throughout the world are one identical sacrifice. I can only say with Horace, "Quodcumque ostendis mihi sic, incredulus odi." For is it not a truth of faith that in the Mass a true Sacrifice is offered to God (Conc. Trid., Sess. 22, Can. 1)? And if this means anything, it means that in each individual Mass as said to-day by the priests of the Church, sacrifice is offered.[16] Each priest at his ordination is addressed by the bishop in these words: "Accipe potestatem offerendi sacrificium Deo." But if each Mass is only a very minute item in one protracted, sacrificial meal, then no single Mass can, according to the

[16] Cf. *ibid.*, cap. 2: "In hoc divino sacrificio, quod *in Missa peragitur*," not "which is ever incomplete and imperfect."

principle of the banquet-theory, be called a sacrifice (and this *a fortiori*, if the priest alone communicates at the Mass); and no individual priest has the power to offer sacrifice to God.

Sacrifice is essentially an action. In each Mass there is a distinct sacrificial oblation, a distinct sacrificial action. Consequently, each Mass is a distinct sacrifice. Catholic tradition teaches this with no uncertain voice; but I must once more restrict myself, at least for the most part, to the references. St. Andrew in *Ep.*, of the priests of Achaia, c. 6: "Omnipotenti Deo ego *omni die vivum sacrificium offero.* . . . Agnum immaculatum *quotidie* in altari crucis *Deo offero.*" S.S. Justin and Cyprian use the plural word *sacrificia* of the Mass,—Justin: *Dialog. cum Tryph.*, n. 41; and Cyprian: *Ep. 54 ad Cornelium*, where he says, "Sacerdotes sacrificia Deo quotidie celebrant."[17] Pseudo-Cyprianus, *De Coena Dñi.;* St. John Chrysostom, *Hom. 17 in Hebr. 3*, and *Hom. de Proditione Judae*, n. 6; St. Augustine, *Ep. 98* (*al. 28*) *ad Bonifacium*, n. 9; St. Leo the Great, *Ep. 9*, c. 2 (old numeration, *Ep. 81*) *ad Dioscorum;* St. Gregory the Great, *Dialog. IV*, 58; the fifth canon of the Twelfth Council of Toledo; the Council of Trent, Sess. 22, Decr. de Observandis: "Vivifica illa hostia . . . in altari per sacerdotes *quotidie immolatur;*" the Catechism of the Council of Trent, *l. c.*, n. 68, and n. 70,—"Cujus (hostiæ) *sacrificium*, postquam Dñus ita praecepit: Hoc facite in meam commemorationem, in Eucharistia *quotidie instauratur.*"

Finally, the banquet-theory explicitly contradicts the Catechism of the Council of Trent, in making the reservation of the Blessed Sacrament an integral part of the sacrifice (art. II, Sept., p. 271), for the Catechism says: "Sacra Eucharistia dum in pyxide continetur vel ad aegrotum defertur, sacramenti, *non sacrificii* rationem habet" (*l. c.*, n. 65). While, therefore, all must hold the *specific* identity of the sacrifice in all Masses, and the absolute identity of the Victim and High Priest, it is contrary to Catholic teaching to maintain the numerical unity of the Christian Sacrifice.

[17] Bellarmine uses the following argument: "Si Patres putassent sacrificium Eucharistiae non esse sacrificium nisi representativum, nunquam dixissent *in numero multitudinis* offerri Deo victimas et sacrificia in altari, ut loquitur passim Cyprianus, l. 1, ep. 2; l. 2, ep. 3; l. 3, ep. 2, 6, 25, . . . sed solum in singulari, sacrificium." L. 1, de Missa, c. 15.

Here we may conclude this part of the discussion. The banquet-theory, as applied to the Sacrifice of the Mass, has been sufficiently refuted, without entering upon the further question how the Consecration possesses the essentials of true sacrifice. It is, therefore, unnecessary to discuss this point. It is freely controverted among theologians, and no useful purpose would be served by giving one's personal views thereupon.

IV.

The Relations Between The Mass and the Sacrifice of the Cross.

Much might be written on this point, but the number of the sheet on which I am writing warns me that my words must be few. I must begin with a distinction. The word "sacrifice" may be used either of the victim offered, or of the sacrificial action, the oblation of the victim; and this latter sense is the more proper, correct, and scientific, for it is the sense in which "sacrifice" is defined. Now if "sacrifice" is used of the death of the Cross and of the Mass in the first signification, *i. e.*, the victim offered, it is obvious that the sacrifice is identical in the two cases. Jesus Christ was the Victim offered on the Cross, and is daily offered in the Mass; so that when the Catechism of the Council of Trent (*l. c.*, n. 70) says: "Unum itaque et idem sacrificium esse fatemur, et haberi debet, quod in Missa peragitur, et quod in Cruce oblatum est," no one is obliged to take refuge in the banquet-theory in order to reconcile faith and reason (see Review, September, p. 259), for any one who reads the whole of paragraph 70 of the Catechism will see at once that the word "sacrificium," in the above quotation, is used in the sense of the victim offered,—one and the same Victim offered by one and the same Priest; therefore one and the same Sacrifice. There are certain accidental differences, it is true. On the Cross, the Victim was mortal, suffering, visible; in the Mass, He is immortal, impassible, invisible, but offered by the ministry of His priests, and so on. But these minor differences apart, we may and must assert the substantial identity of the Sacrifice of the Cross and the Sacrifice of the Mass in the sense explained.

If we take "sacrifice" in its more primary sense, as the sacrificial action or oblation, the conclusion is not the same. Sacrifice in this sense is the offering of a victim by a priest to God. Here then the offering, the act of oblation, is essential and specific. Consequently a difference in the mode of offering, even though the Priest and Victim remain exactly the same, is a specific difference, and we have at once two kinds of sacrifice, two distinct sacrifices, not only numerically, but also specifically.[18]

Now the Council of Trent (Sess. 22, cap. 2) tells us plainly that the mode of offering in the Mass is different from that of the Sacrifice of the Cross. Why then should we fear to assert the distinction of the sacrifices? A single point of difference destroys absolute identity. How then can we affirm identity *simpliciter*, when the Council teaches diversity? As for numerical distinction, it is clearly indicated by the Council (*l. c.*, cap. 1); for on the one hand we have the sacrifice "cruentum illud semel in cruce peragendum"; on the other, the unbloody sacrifice which Christ left as a perpetual memorial of that of the Cross; while in cap. 2 and can. 4 the same distinction is expressly asserted: "Cujus quidem oblationis cruentae fructus per hanc incruentam percipiuntur: tantum abest ut ille per hanc derogetur"; "Si quis dixerit, blasphemiam irrogari sanctissimo Christi sacrificio in cruce peracto, per Missae sacrificium, aut illi per hoc derogari, a. s.";—oblation contrasted with oblation, sacrifice with sacrifice, *haec et illa, hoc et illud*.[19]

Hence, the Catechism of the Council of Trent (*l. c.*, n. 70) having affirmed the identity of the sacrifice in the sense of the Victim offered, proceeds at once to teach the distinction of the sacrificial acts: "Cujus (hostiae) sacrificium . . . in Eucharistia

[18] Pursuing the same argument, distinct acts of oblation, according to the same mode of offering, constitute numerically distinct sacrifices of the same species. It is thus one Mass differs from another.

[19] This canon, with the corresponding doctrine in cap. 2, while proclaiming the distinction between the two sacrifices, teaches, in opposition to the assertion of the banquet-theory (REVIEW, September, p. 264: "It makes His Melchisedech-sacrifice to be a second one, different and *superfluous*"), that the purposes of the two sacrifices are distinct though related; the one is the sacrifice of universal redemption; the other, so far from being superfluous, has been instituted as a means by which the merits of the universal redemption are applied to individual souls.

quotidie *instauratur;*" cf. with n. 64: "visibile sacrificium reliquit, quo cruentum illud semel in cruce paulo post immolandum *instauraretur.*" Finally, St. Gregory the Great teaches that the Mass is an iteration and imitation of the Sacrifice of the Cross (*Dialog.*, l. 4, c. 58). "Haec singularis Victima . . . pro nobis *iterum* in hoc mysterio sacrae oblationis immolatur. . . . Hinc ergo pensemus, quale sit per nobis hoc sacrificium, quod pro absolutione nostra passionem Unigeniti Filii semper *imitatur.*"

May one dare to hope that the distinction drawn between the two senses of the word "sacrifice" may prove an irenicon, reconciling apparently conflicting views as to the identity of the Sacrifice of the Cross and the Sacrifice of the Mass?

I will now sum up the whole discussion in words which the Church uses in her liturgy (Hymn of Lauds for the Feast of the Sacred Heart):

"Hoc sub amoris symbolo,
Passus cruenta et mystica,
Utrumque sacrificium
Christus Sacerdos obtulit."

These words of Holy Mother Church put before us two distinct sacrifices ("utrumque sacrificium"), identical, however, in Priest and Victim ("Christus Sacerdos et passus"), but differing in the mode of offering ("passus cruenta—passus mystica"), and consisting, the one in oblation by real death and blood-shedding ("obtulit passus cruenta"); the other in oblation by mystical death and blood-shedding ("passus mystica").

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THE SYMPTOMS OF DEATH AS A CONDITION FOR ADMINISTERING THE LAST SACRAMENTS.

(Conclusion.)

THE period of latent life which may be supposed to exist in the case of persons who die after a protracted illness must be assumed to be of shorter duration than in the cases where death results from sudden and unforeseen complications. These cases lie midway between absolutely sudden death and that

brought on by gradually consuming diseases; and Fr. Feijoo[1] assigns to them at least two or three hours of probable latent life. Evidently the Sacraments may be administered *sub conditione* to such persons, even though to all appearances they are dead. This rule, he maintains, holds good not only in the case of those persons who, up to a short time before death, were in seemingly good and sound health, but also whenever the complication which brought on death occurred during the course of ordinary sickness. If, for instance, while the patient is in high fever, or suffering from acute colic or from intense headache, there should occur a sudden cessation of breathing and motion, with apparent insensibility, and without any of the symptoms of gradual decline which usually lead up to the last agony,—the change could not be supposed to be a direct result of the disease from which the patient had been suffering, but must be attributed to some change in the morbid condition of the system, similar to that which brings on apoplexy, syncope, or the like complications. In these cases also, the priest who has been called should absolve *conditionally*, even if two or three hours have passed since the collapse.

From what has been said, it can be inferred that the priest not only may, in nearly every such case, administer the last Sacraments, but should do so, unless it is clear that decomposition has actually set in. Indeed, in all cases where the tests of auscultation and traction have not been applied, the aforementioned period may be readily extended, because the chances of mistake in judging the symptoms indicating such deaths are admitted even by skilled physicians to be very great.

The priest may and should administer to adults, not only the Sacrament of Penance, but also, *and preferably*, that of Extreme Unction, as long as there is any possibility of life remaining, whatever may be the appearances to the contrary.

The justice of this contention may easily be demonstrated. According to the principles of moral theology, any case in which sacramental absolution may be given to a person in danger of death and deprived of his senses allows *a fortiori* the administration of Extreme Unction. Since the dispositions required in a dying person for the valid or licit reception of Extreme Unction are also

[1] *L. c.*, Sect. XI.

necessary for the Sacrament of Penance, it follows that if one be disposed for absolution he may invariably receive Extreme Unction. On the other hand, the valid reception of the Sacrament of Penance probably requires certain additional conditions not absolutely necessary for Extreme Unction. Hence in cases where these conditions are wanting, Extreme Unction would be effectively administered to a person dying or apparently dead, whereas absolution would *probably* be ineffective.

Let us suppose the case of a man in the state of mortal sin, who having gone to bed sound and healthy, on the following morning is found apparently dead. If this man, having had a brief warning of his condition just before being stricken, has made an act of *attrition*, the Sacrament of Extreme Unction being administered to him in the morning (assuming that there is still vitality in him, though he is apparently dead), is without doubt valid, even though he had received no absolution, which latter, if given alone (without Extreme Unction), would probably be of no avail, since, according to the common teaching of theologians, some sort of *sensible confession* is required in such a case.

This is at least the teaching of authorities like La Croix, who does not hesitate to affirm: "Si certum esset quod talis aegrotus nullo signo externo manifestasset dolorem adeoque non posuisset ullam confessionem sensibilem, etiam certum esset absolutionem illi dandam fore invalidam, quia confessio sensibilis est de necessitate sacramenti."[2] And although there are theologians who differ from this opinion or maintain that almost any outward manifestation may be construed into a sensible confession where the penitent is a Catholic and presumably desirous of confessing, yet there remains a doubt here, whereas there is none in regard to the validity of Extreme Unction under like circumstances. We therefore conclude that in these and similar cases not only absolution ought to be given, but certainly also Extreme Unction, as its effect is more direct and secure than that of absolution. Such is the view of Villada, Lehmkuhl, Pesch, Ballerini-Palmieri, and Aertnys.[3]

[2] L. 6, p. 2, n. 1261 (al. 1161).

[3] Villada, *l. c.*, n. 75; Lehmkuhl, *Casus Consc.*, v. 2, n. 624, r. 2; Pesch, *Prael. Dogm.*, v. 7, n. 86; *Casus Romae ad S. Apolin.*, p. 94, seq., et pp. 271, 272;

The Roman Ritual, moreover, says: "Quod si dubitet (sacerdos) an vivat adhuc (infirmus) Unctione prosequatur sub conditione pronuntiando formam, dicens: 'Si vivis, per istam sanctam unctionem,' etc."[4] And Deshayes: "In dubio an vivat moribundus, ministratur sacramentum (Extremae Unctionis) sub conditione: Si vivis."[5]

The one difficulty which may be urged against administering Extreme Unction in these cases would be the misapprehension and possible scandal of the bystanders at seeing the Sacrament conferred upon those who are apparently dead, whereas no such objection could be urged in giving sacramental absolution, since this may be done without attracting any attention. But as there is question of benefiting a soul for whom Christ instituted the Sacraments, no such objection should prevail. Let the priest, if he fears that his action will be misunderstood, briefly explain to the people the fact that the symptoms of death are always more or less uncertain and that it is better to give the apparently deceased the benefit of the doubt, by administering so salutary a Sacrament.

It is needless to add that in these cases, which may be understood to be urgent, the priest should preferably use the short formula of the Ritual for Extreme Unction: "Si vivis, per istam sanctam unctionem et suam piissimam misericordiam indulgeat tibi Dominus quidquid deliquisti per sensus visum, auditum, odoratum, gustum, et tactum," taking care to anoint each one of the senses as he mentions them. It is also probable that in these and other analogous cases one unction, either on the forehead or on the breast, suffices for the proper administration, although it may be desirable afterward to complete the form and the anointing (under the condition, *si vivis et es capax*), adding the prayers which the Ritual prescribes.

Ballerini-Palmieri, v. 5, n. 235, etc., 861 ed. 3; Aertnys, *Theol. Mor.*, l. 6, tr. 6, de Extr. Unct., n. 367. (Tornaci, 1901.)

The latter writes: "Non tamen deneganda Extrema Unctio est iis, qui in actu peccati sensibus destituuntur; nam si forte internum actum attritionis miser peccator elicuerit, longe tutius, immo certo ejus salus procurabitur per Unctionem, per absolutionem valde dubie." See also Gury-Ferreres, *Comp. Theol. Mor.*, v. 2, n. 506.

[4] *Rituale Romanum*, tit. 5, c. 1, n. 12.

[5] *Memento Juris Ecclesiastici*, n. 1352.

Conclusions.

It is the practice of physicians ordinarily to use all necessary appliances for restoring life when it appears extinct as a result of a sudden accident. There are, however, instances when medical assistance cannot be promptly obtained, and in these cases no better method of resuscitation can be suggested than that of Dr. Laborde, which has demonstrated most satisfactory results. To apply it in its simplest form it is sufficient to open the mouth of the apparently lifeless person, separating the teeth by means of a spoon-handle or a small piece of wood, etc., and then to seize the point of the tongue with the thumb and forefinger of the right hand—a piece of cloth being used to tighten the hold.[6] This done, the rhythmic traction is begun by simply drawing out the tongue with a quick jerk and again releasing it. This must be repeated about fifteen or twenty times a minute. For greater convenience an instrument has been invented which produces this rhythmic movement automatically.[7]

By means of this simple device alone, which must however be used persistently, often for an hour or more, the lives of many who are only apparently dead may be saved.[8] This is the case especially with men asphyxiated by carbonic acid gas in cellars, coalpits, wells, and sewers, or by noxious vapors or gases in tightly-closed chambers; also with persons in a dead stupor, being either prostrated by heat or apparently from intoxication.

"The application of repeated rhythmic tractions of the tongue *should be understood by everybody*," writes Dr. D. Coutenot.[9]

No person who seems to have died in these or other sudden

[6] There are small pincers, made expressly for this purpose, commonly used by doctors.

[7] It has been said that this process savors of cruelty, unless the tractions are applied in connection with an apparatus mentioned in the next paragraph. The objection is altogether futile. For, if the person be dead, there can be no question of cruelty. If life be still extant, it would be cruel to allow the patient to die without having recourse to so simple and really harmless a method of restoring active vitality. In the majority of instances physicians apply these tractions without any instrument.

[8] The physiological effect of these tractions upon the patient, and the manner in which they may bring back respiration and circulation of the blood, is clearly explained by Dr. Laborde in his communication to the Academy of Medicine of Paris. (Session of January 23, 1900. *Bulletin*, l. c.) See also his work on the subject.

[9] *Études Franciscaines*, l. c., p. 45.

accidents ought to be buried without the preliminary test of these tongue tractions, applied as above described, and for the space of three or more hours.[10] It would be, therefore, convenient for every large community to have at hand at least one of the recently invented devices for automatic tongue traction. Some years ago Dr. Laborde also gave a detailed account of the invention of this apparatus, in a lecture before the members of the aforementioned Paris Academy of Medicine.[11] The instrument, which is neither complicated nor expensive, once applied to an individual, performs the tractions without being manipulated. It is only necessary that some one be present to wind up the machine when it has run down, and to note results.[12]

According to the *Tribuna Illustrata* of Rome, for June 5, 1904, Dr. Panyerek of Prague has invented another method more simple and easy than that of Dr. Laborde. It consists in taking hold of the nose of the person apparently dead, either simply with the fingers or by means of a cloth (compress) soaked in vinegar or water, and drawing it forcibly up and down, following the regular movement of one's own breathing. In this manner a kind of local stimulus is aroused, which is transmitted and reproduced in the respiratory centres, causing them to resume their functions after some minutes.

Since despite these means vitality may remain unnoticed for days and a person be buried alive, an apparatus called "Karnice" (from the name of its inventor) has been devised by which the awful results of such accidents may be avoided. The instrument is placed upon the breast of the person entombed in suchwise that his slightest motion causes an electric bell to ring, at the same time lighting an incandescent lamp provided with a powerful reflector; simultaneously an opening is effected by which fresh air is introduced into the coffin, while by means of a speaking trumpet the voice of the one buried can readily be heard by those outside, who can also make themselves heard as soon as they come to render assistance.[13]

[10] Dr. Blanc in *Criterio*, l. c., p. 208, asserts the same view.

[11] Séance du 30 Janvier, 1900.

[12] "It is quite possible—nothing forbids it—to subject the body during an entire night or an entire day to automatic tongue tractions. Nothing forbids it,—even the most natural sentimental repugnance, which we have at such times, ought to yield to necessity and considerations of a superior order." (Dr. Laborde, *Bulletin*, p. 103, l. c.)

[13] The author here refers to a work, *Considerazioni sulla letargia o morte apparente* (*Roma, 1903*), a copy of which, together with the above-mentioned article in

In view of the important results which the aforementioned considerations have in regard to the salvation of souls, we here resume for the benefit of all our brethren in the ministry a practical application of the principles established.

Let pastors and professors of moral theology insist that in all cases of sudden demise it is the duty of members of the family and friends who may be at hand to call the priest, despite the apparent conditions of the body which seem to indicate that life is extinct.

Let a priest under no circumstances neglect promptly to assist persons who have apparently just died without having received the Sacraments. If we have at heart the glory of God and the salvation of our neighbor, the cases will certainly be few where we cannot administer these treasures of divine grace. It will in some cases be useful, as Fr. Villada says, to give them absolution repeatedly *sub conditione* during this period of latent life: "Censeo, quam bene sapientiores viderint, licite conferri posse et per se etiam debere sacramentum poenitentiae sub conditione 'si capax es,' vel 'si vivis et dispositus es,' iis apparenter mortuis, qui a paucis momentis, *e. g.*, sex circiter minutis expirasse dicuntur sine absolutione; posse . . . vel etiam debere conferri conditionate, si, licet exspirassent absoluti, ex eorum tamen praeterita vivendi ratione, etc., dubium aliquod rationabile existat, an non utile vel etiam necessarium ipsis adhuc sit sacramentum."[14] All this is in accord with what St. Alphonsus Liguori says in his *Homo Apostolicus* on the advantage of repeating the absolution given to those who are *sensibus destituti.*

Every priest administering to the sick and dying has reason to take to heart what Dr. Blanc, inviting the coöperation of the doctors of the Academy, said: "Fortunately there is no need to urge upon you the importance of the matter in order to arouse interest. You, as Catholics, are convinced as well as I am; you believe, as our holy Mother the Church teaches, that without Baptism, this fount of all graces, the soul of a newly-born child is

the *Tribuna Illustrata*, were sent to him by the Rev. Dr. Geniesse, who has translated Fr. Ferreres' articles into Italian. Of this translation we made mention in the last issue.

[14] Casus, l. c., p. 244.

deprived of the vision of God for eternity. You also believe that the effect of the Sacrament of Extreme Unction administered to an adult in danger of death (or in the state of apparent death) may be not only a return to health, but also, what is a far greater blessing, the remission of his sins and the gaining of eternal happiness, provided only he has made an act of attrition before lapsing into unconsciousness."[15] Dr. Coutenot's paper on the same subject breathes the very same spirit.[16]

Similar views were expressed by Dr. Witz in a lecture given at a general session of the Scientific Society of Brussels, May 4, 1889: "Never in any case may we dispense with the services of the priest. The grace of absolution may—who can tell?—fall upon the conscious soul of a still living being. Even where we do not succeed in resuscitating the life and health of the body, we may save the soul by prolonging its opportunities to receive the Sacraments, to profit by the infinite mercy of God." These warnings were repeated by Dr. Witz in a lecture given on April 24, 1900.[17]

When we see what beneficent interest the above considerations have aroused among the members of the medical profession, even in regard to our pastoral ministration, surely our own zeal should be quickened in behalf of the children of our flock for whom the Good Shepherd gave His life.

Let us remember that whenever the Sacraments can be validly administered to a dying person, or to one apparently dead, we are under a *grave* obligation to confer them. This is the teaching of Suarez, Vasquez, Viva, La Croix, St. Alphonsus Liguori, Ballerini-Palmieri, and others.[18] St. Alphonsus says that this is the *common* opinion of theologians. Ballerini-Palmieri maintains it as *certain.* The words of Diana on this point are explicit: "The ordinary priest is obliged by the law of charity, the pastor by the law of justice, to confer the Sacraments whenever, in urgent necessity,

[15] *Criterio*, p. 131.

[16] *Études Franciscaines*, l. c.

[17] Cf. *Rèvue des Questions Scientifiques*, v. 26, p. 27, and v. 47, p. 475.

[18] Suarez, *De Poenitentia*, d. 23, sect. 1, n. 5; Vasquez, *De Poenit.*, q. 91, a. 2, dub. 1, n. 38; Viva, *Append. ad prop. damn.*, § 11; Diana, P. 3, tract. 3, resol. 9; La Croix, lib. 6, p. 2, n. 1256; S. Alphons. Lig., lib. 6, n. 482; Ballerini-Palmieri, vol. 5, vol. 5, n. 235, 3° (ed. 3).

they probably will not be null and void. Probability, in such a case, when supported by prudent authority, imposes an obligation, even on one who holds the contrary opinion. Attrition is all that is necessary on the part of the penitent. As a consequence, when attrition is in all likelihood present, and the need of the Sacrament is very great, Vasquez does not hesitate to call priests who refuse absolution destroyers of souls."[19]

Hence we have not overstated the matter when we argue that the careful study of this subject is worthy of the attention of all priests and ecclesiastical superiors. In having written these articles we have demonstrated our earnest interest in the matter; and we hope that others of greater ability and authority will be induced thereby to spread information on this point among the people and persuade them to adopt the suggestions we have made.

JUAN FERRERES, S.J.

Tortosa, Spain.

[19] "Quia cum licite possit facere, vel ex charitate, vel ex justitia (si ipsius pastor est) ad hoc obligatur; quod etiam verum est respectu eorum qui contrariam sententiam tenent; quia cum hanc sententiam possint in praxi tuto sequi propter suam probabilitatem, idque sit saluti moribundi valde expediens atque etiam necessarium, si solum sit attritus, ad hoc ut diximus vel ex charitate vel ex justitia tenetur. Igitur sacerdotes nolentes moribundum in tali casu absolvere, recte Vasquez, uti supra, vocat reos et necatores animarum." See also Caesar-Augustae, 1629, p. 111.

Analecta.

E SACRA CONGREGATIONE RITUUM.

DECRETUM.

ADDITIO SUPER LITANIIS SANCTISSIMI NOMINIS IESU.

Litanias in honorem *Sanctissimi Nominis Iesu* Apostolica Sedes iuxta unicam formam probatas tercentum dierum indulgentia ditavit atque Breviarii Romani editionibus inseri decrevit. Quo vero Christifidelibus huiusmodi Litanias devote recitantibus ineffabilis Eucharistiae mysterii memoria salutariter excitaretur, quidam Sacri Antistites, praeeunte E.mo et R.mo D.no Cardinali Adulpho Perraud, Episcopo Augustodunensi, Sanctissimum Dominum Nostrum PIUM Papam X adierunt supplices, ut in iisdem Litaniis obsecrationi *Per ascensionem tuam, libera nos Iesu*, de Apostolica venia, immediate adiiciatur altera: *Per Sanctissimae Eucharistiae institutionem tuam, libera nos Iesu.* Sanctitas porro Sua, his votis ac precibus ab infrascripto Cardinali Sacrae Rituum Congregationi Pro-Praefecto relatis, pro immenso quo flagrat studio et amore erga Augustissimum Eucharistiae Sacramentum, libenter annuens praedictam in Litaniis SS.mi Nominis Iesu additionem atque obsecrationem, ab iis tamen, qui optarent, dioecesium Ordinariis, fieri posse concessit. Contrariis non obstantibus quibuscumque. Die 8 Februarii 1905.

L. ✝ S. A. *Card.* TRIPEPI, S. R. C. *Pro-Praef.*

D. PANICI, Archiep. Laodicen., *Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman document for the month is:

S. CONGREGATION OF RITES publishes a decree by which His Holiness empowers the Ordinaries to add the following petition to the Litany of the Most Holy Name of Jesus: *Per Sanctissimae Eucharistiae institutionem tuam, libera nos Jesu.* This new invocation is to follow immediately after *Per ascensionem tuam, libera nos Jesu.*

THAT QUESTION-BOX.

(Communicated.)

That the crusade for the spread of divine truth, commonly styled "Missions to Non-Catholics," being carried on extensively in this country for some time past, is of great practical benefit, no one now disputes. The results have given a final verdict and debate on the subject has long since closed. But while these controversial discourses from our pulpits are worthy and fruitful, there is a certain very common accessory of them that, unless both carefully and skilfully handled, is liable to do far more harm than good. In fact it is a higly dangerous weapon, likely to wound, perhaps fatally, friends and onlookers, and give service rather than bring overthrow to the enemy.

I refer to the "Question-box," the receptacle set up in the churches during non-Catholic missions to receive the queries of the earnest and curious, which queries the preachers are wont to answer from the pulpit off-hand,—that is, it would seem, without giving them real consideration or serious thought.

A notable instance of this informal and deficient treatment of Question-box contents has been, at this writing, of immediate occurrence in one of the largest churches of one of our large cities, where a noted preacher to non-Catholics has been holding forth in a series of doctrinal discourses to overflowing congregations.

The preacher's presentations of Catholic doctrine in the lectures proper were forceful and convincing; but when it came to the Question-box, which had a presumed clearing out at the end of each lecture—well, here is a sample of questions and answers, a clipping from a daily paper report on the following morning and which, being an auditor on the occasion, I can verify as being substantially correct:—

Qu. "Why don't priests marry?"

"We try to pattern our lives as far as possible after that of Christ. Then there is another reason. We must safeguard the secrets of the confessional and we must be above, not only the temptation of a violation of its secrets, but even above a suspicion of a violation. Now, humanly speaking, this would be impossible, if we were married. We make the sacrifice very willingly."

Qu. "Why, if the Catholic Church is the only true Church, are not its members, as a class, better than their neighbors?"

"We have to admit that this is an objection—that in the penitentiaries and in the houses of correction we are well represented. But, in speaking of Catholics as a class, it must be remembered that it counts a membership of 250 million souls and that the great body of these are from among the poor and the lowly who have little chance to put on the amenities, the courtesies, and civilities of life. The other churches are made up largely of the cultured and educated—but the Church of God is the Church of the poor and, moreover, we must not judge by externals—we never can tell what is in the heart."

As to the first of these questions, if there were no better reasons to produce than those given for celibacy by rule of our Catholic priesthood, who among those who hold marriage to be a practical necessity, indeed according to a not uncommon view a Divine command, could consider this celibate state as based on anything but a very lame excuse? The thought quite naturally suggests itself here to the Catholic as well as to the unbeliever, that if the purpose of the celibate life be chiefly to pattern after the Master, why not similitude more exact be pursued in certain other respects and by rule as well? As to guarding the secrets of the confessional more securely, freemasons and members of other secret societies without the Church have no trouble to preserve inviolate the affairs of their fraternities which they are bound to

conceal, though many of these men have a very procession of wives (so-called) to pry and probe, if this be the real feminine office. Why was the great reason for the celibacy of our priests neglected here? Why was it not made plain to the hearers that freedom from domestic cares, the responsibility and distractions of the father of a family, better fitted the priest for assuming the general fatherhood required of him—the example of the apostles: "Leaving all things they followed Him"—the assurance of Christ Himself, repeated in that of St. Paul: "He that marrieth not doth better?" All this was overlooked and the really frivolous set forth in answer, simply because the preacher, over-confident, undertook too much at once. He answered the inquiry haphazard, without apparently even passing consideration.

The second question quoted, more important and far-reaching still, had even less fitting response. In fact certain admissions were made in the reply, or are easily apparent by deduction, that are decidedly contrary to facts and are direct acceptance of the representations of those who decry religion as ineffective, while serving, too, to bolster up the lurking doubts of many Catholics who look with envy upon the so-called "progressiveness" of those not "hampered" by the rules and restraints which our faith imposes.

What observing, self-respecting Catholic can care to admit, and in fact how can it be justly admitted, that believers in our religion are chiefly the poor and uncouth (in other words, the shiftless and ignorant, as non-Catholics so often claim), or that we are not as a class superior to those outside the Church, very much superior indeed in all that in which *true* superiority consists?

Of course no one is more thoroughly aware than this distinguished preacher that the great as well as the lowly, and in proportion as large numbers, are to be found within the communion of the Church. The rulers of the world to-day are either Catholics or utter unbelievers. Certainly, a consistent Protestant among them is very rare. It is the same with men of mind, the leaders in literature, science, and art, the statesmen, and commercial dictators. There is scarcely a community the world over where Catholics, if they have place at all, are not to be found in every rank and station, from the highest to the lowest.

We are not, as a class, beneath others in place and precedence; we are and must be far above the masses on the moral side of the case, and that even in external good behavior. The fact that persons bearing Catholic names are of goodly representation in penitentiaries, does not at all mean that real Catholics find their way there to any noteworthy extent. Along the streets may be seen over saloons, up to the proportion of possibly seventy-five per cent., names which would indicate the keepers to be Catholics, either Irish or German. As a matter of fact it is very rare that these saloon-keepers are even distantly connected with the faith they are supposed to represent. The great majority know nothing about any church and care less,—sufficiently expressive, if actually impossible. Their Catholic names have come down to them from renegade sires who, like all renegades, giving up the truth, could accept no makeshift instead and consequently let their children go without inheritance of even an excuse for religion.

Catholics who are Catholics are morally better than their neighbors. They must be, else where would the effect of the numerous restrictions and efficacy of the Sacraments avail? To be sure, they misbehave to an extent, and even the good fall often because they chance to be of the human kind, and the human kind will continue to be human in waywardness until its mortal state is past. Adam and Eve in the garden, surrounded by the enjoyments of Paradise, fell under what seems to us slight temptation. The race became so wicked that later only Noah and his family could be spared the Divine chastisement. The Israelites, the chosen people of God, set up the golden calf—a calf no less—to worship while Moses was receiving the tables of the Law on Mt. Sinai. Moses himself, after direct communication with the Almighty, doubted and merited the punishment soon inflicted. David, the prophet, of whose line the Messiah was born, sinned and sinned often and grievously. Peter, the close companion of his Lord, denied Him in His hour of distress. The other disciples hid and left Him alone to His enemies and to the ignominy of crucifixion. So the poor weak humans have gone stumbling along down to our day, and will go in like manner while the race lasts; or at least to the end of the career in this world. If we were not thus frail and fainting, why should the confessionals be

set up in our churches? Why was the Sacrament there dispensed instituted at all? We are all human, the best of us, and we will therefore step aside, often fall ignominiously, notwithstanding all the helps and supports by which we are surrounded and upraised.

But, "If such things are done in the green wood, what must it be in the dry?" If we Catholics with all the enlightenment and the high upholding influences which attend us, are erring and unstable, often grievously and notoriously so, what must be the state of moral disease in those outside the communion; notwithstanding concealment afforded by the garb of exterior gentility, which, having no repenting, confessing, and endeavor of amendment to occupy them, they can afford to drape about them, sometimes even with grace and most pleasing effect.

However, the genteel vesture which at one time, or in its freshness of assumption served to veil the hideous disorders of those who live without the stimulus of true religion, without the sense of accountability to a Supreme Being, without recognition of even His common laws, is now sadly frayed and rent, not only by diligent but careless use,—the growing spirit of utter abandonment. The grind of the divorce courts everywhere tears aside the flimsy garment most ruthlessly. The unblushing advertisements in the columns of all the daily papers, open cards of abortionists, appeals of quacks who boldly offer new "hope" to spent profligates, etc., etc., these and numerous other peepholes are now open for view of the horrible cesspool in which those without our communion, as a conglomerate body, seem to well-nigh hopelessly wallow. Why, we Catholics as a class do not even know the names of the sins which our unbridled neighbors often commit just as a matter of course! If this were not so, why should there be so much warning about evil association, mixed marriages, etc.? If we were no better, very much better, in the more important aspect of the proposition, than those about us who are not under the influence of our religion, and if these are more progressive, cultured, etc., why should we not seek to benefit by the association, rather than have care and even avoidance always preached to us?

Another matter in context, or in the make-up of the Question-box product, and worthy of some attention also, are the many

stereotyped and trivial questions presented, the answering of which helps to make the whole only an unsatisfactory jumble. Moreover, it can hardly be believed that in this day of general enlightenment there are those outside the Church, in cities at least, so dense as not to be better informed regarding even Catholicism than these questions declare. For instance, "Does the Pope go to confession?" "Why do Catholics count their prayers on beads?" and the like, savor of a state of idiocy rather than serious desire for knowledge, and are scarcely fitting of answer before any presumably fairly intelligent audience, however mixed as regards religious belief.

It would seem only becoming then, it might be said, of positive need, that more thought and care should be expended on this Question-box in our crusade for the spread of true Christian, —Catholic truth. Those who ask the questions there presented, that is, questions of import, supported by common intelligence and good sense, are those who are thinking and whom the whole undertaking is most likely to benefit. Moreover, many Catholics present have their faith weakened as they hear objections set forth, unless these are clearly refuted and misconceptions properly explained. The fine, flowery speech-making of the preacher and his touching or amusing little anecdotes, tactfully introduced here and there, may spread broadcast his fame as an orator, but all this will go only a short way to making converts,—real converts, head and heart, if aside, honest, soul-hungry inquirers are turned away unsatisfied, with only the crumbs of the food they seek instead of a generous repast. Rather let this ministry to the wanderers without the fold be practical demonstration of the Divine assurance: "Blessed are they that hunger and thirst after justice, for they shall be filled."

J. F. W.

FORM OF BLESSING THE THROAT.

(Feast of St. Blaise.)

A priest in one of the northwestern dioceses directs our attention to the fact that the official *Ordo* for 1906, used by a large number of the clergy throughout the United States, adds a short form of Blessing the throat for the convenience of parish

priests who are accustomed to perform this rite in their churches on the feast of St. Blaise.

We have already pointed out in the REVIEW (Vol. XXVI, p. 344) that there is no sanction for priests in the United States using this shortened form. It is true that the late author of the excellent *Manuale Sacerdotum* originally incorporated this abbreviated form, which he had taken from the Ritual of Vercelli, approved for that diocese. But in a subsequent revision of P. Schneider's work by P. Lehmkuhl, the ordinary form of the Roman Ritual has been inserted (with the Vercelli "local" prayer added for the benefit of the clergy of that diocese who use the Manual).

For priests in the United States who have not a special privilege of exemption, the rites and prayers of the Roman Ritual are binding, as will plainly appear from the following declarations of the Council of Baltimore.

Concil. Pl. Balt. I, No. 80:

"Rituale Romanum . . . accurate servandum . . . ubique in dioecesibus Statuum Foederatorum decernimus, vetantes *districte* ne consuetudines ritusve a Romanis alieni introducantur."

Item. *Concil. Pl. Balt. II,* No. 213:

"Ne autem peculiares ritus cujusque arbitrio inducantur, *districte* vetamus, ne sacerdotes a forma sibi in Rituali praescripta, consuetudinis obtentu vel alio quocumque praetextu, discedant.")

Concil. Prov. Milwaukiensi I, page 45.

Cap. XI, No. 6. "*Strictissime* praecipimus, ut in . . . benedictionibus rubricae Ritualis Romani . . . adamussim serventur, sepositis omnibus particularibus cujuscumque nationis vel regionis consuetudinibus."

S. R. C. (Decr. authent., novissima editio) No. 2689 ad 4.:

"Illi soli libri adhibendi et illae tantum benedictiones, quae Rituali Romano sunt conformes."

In regard to the concession, as interpreted and apparently made to the diocese of Vercelli, we confess to the suspicion that even there we shall find upon close examination that some misunderstanding has led to the adoption of the short form in question. The Master of Ceremonies of the Vercelli Cathedral asked the S. Congregation whether a form in which the name of the

Blessed Virgin (connected with the blessing of the candles on the previous day, used for this blessing of St. Blaise) was to be inserted in the ritual form,—a custom which seems to have had some sanction in that diocese. The S. Congregation replied: No, but that the name of St. Blaise alone was to be used—and then gave the essential words, without, however, as it seems to us, desiring to alter the form of the Roman Ritual, as it was actually interpreted to have done. "Favores ampliandi,"—and the omission of a few words, for which there appears no other reason in the case of the clergy of Vercelli, was deemed a favor, and accordingly acted upon. It is probably a case of whittling down the obligation of common law on a technicality.

The stole to be used in giving the blessing is that of the Mass (except black), if the ceremony takes place immediately after Mass; otherwise red is the proper color.

UMBRA APOSTOLORUM.

A correspondent sends us the following mnemonic exercise, which recalls certain specimens of scholastic practice in favor in mediæval schools and perhaps worthy of imitation.

Si vis, carissime lector, nomina Apostolorum, quos selegit Dominus Noster Jesus Christus, profundius figere animo, imprimis ante oculos ponas verbum—BAPTISM—ac deinceps animadvertas quod ex litera—B—habetur Bartholomaeus (Nathaniel);

" —A— " Andreas;
" —P— " Petrus et Phillippus;
" —T— " Thomas;
" —I— " Jacobus major, Jacobus minor, Joannes, Judas (Thaddaeus), et Judas Iscariotes;
" —S— " Simon;
" —M— " Matthaeus.

Si haec posita attente scrutaris, apostolos numero ad duodecim reperies, eorumque proinde nomina haud facile oblivisceris. Frustra insuper laboraveris, si forte praeter id (baptism), ullum undecimumque conquirendum quaeras verbum, quod haec Apostolorum nomina umbret ac iisdem omnibus singulisque praebeat indices. Quae cum ita sint, non abs re fore arbitratus fui, si in subsidium tironum praefata suppeditarem typis excudenda.

Bay City, Mich.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

WE read and hear so much in our days about the life and the teaching of Jesus Christ that we are apt to overlook the real or at least the main bearing of it all. We are tempted to regard Jesus as a person of paramount historical importance, and His doctrine as the beginning and the permanent basis of a new system of ethics, without paying attention to the religious importance of both person and doctrine. J. Kögel endeavors to correct this inadvertence of his contemporaries by means of an article entitled *Die Bedeutung der Geschichte Jesu für den Glauben.*[1] He emphasizes the indissoluble connexion of the Christian faith with the history of Jesus Christ.

1. Historical Sources.—H. v. Soden delivered a series of lectures —we would call them a summer course—on the most important questions connected with the life of Jesus Christ.[2] In these he whittled down our first and second Gospels to the so-called primitive narrative of Mark and the Logia-collection of Matthew. In these original sources Jesus retains nothing supernatural in character or work. He is conscious of His Messiahship, but not of any Divine Sonship. For Von Soden the most essential characteristic of Jesus is His relation to God, the Father of men, while the kingdom of heaven is a thing of the future.—Prof. D. S. Margoliouth has published a paper on "The Historical Character of Jesus of Nazareth,"[3] in which he rejects the conclusions of J. M. Robertson. He regards the latter as the chief exponent of ultra-radicalism, and as a writer who has become retrogressive by the sheer fact of his ultra-advance.—The Rev. T. A. Lacey, too, has published a series of lectures on "The Historic Christ."[4] He devotes separate chapters to the Sources, the Gospel of

[1] Reich Christi, VII, 4441–4459.

[2] Ferienkurs-Vorträge. Berlin, 1904, Duncker. Pp. 120.

[3] *Expositor*, X, 401–412.

[4] London and New York, 1905, Longmans, Green, & Co.

St. Paul, the Background of St. Paul's Gospel, the Synoptic Tradition, the Johannine Writings, and the Tradition of the Church.—Another recent work dealing with "The Testimony of St. Paul to Christ" has been published by Prof. R. J. Knowling.[5] It is divided into three parts: (1) the documents and the grounds upon which their use is justified; (2) St. Paul's testimony in relation to the life of the Gospels; (3) St. Paul's testimony in relation to the life of the Church. The concluding chapter examines at some length the literature published in 1903–1905.—Three other publications ought to be mentioned under the present heading: H. Pasquier's *Les temps évangéliques et la vie du Sauveur*,[6] P. Boyer's *Vie de Jésus-Christ d'après les documents contemporains*,[7] and *Les sources de l'histoire de Jésus-Christ*.[8]

2. General Life of Christ.—Professor Sanday has published "Outlines of the Life of Christ,"[9] a work which is nothing but a reprint of the author's article entitled "Jesus Christ," and published in Hasting's well-known Dictionary of the Bible. Dr. Sanday writes as a critic for critics, and not for edification. But as an answer to modern critical views, the Catholic reader will find the Dominican Father Rose's "Studies in the Gospels" more useful and more interesting, although he is not quite as studiously simple in language as Dr. Sanday.—"What can we believe of Jesus?" is a thoughtful and suggestive little work, much more devotional than theological, and much more zealous than discreet.[10] The writer endeavors to state the Christian truth as he conceives it in a new form.—A writer who conceals or perhaps discovers his identity by the initials *H. K.* has published "Jesus, a Book for Little Children."[11] If the little ones do not profit by the reading as much as the author desires, they will at least be delighted with the twenty full-page illustrations in colors on art paper.—The Rev. David Smith has given us a more important work on the life of Christ, in fact

[5] London, 1905, Hodder and Stoughton.

[6] Étude historique et chronologique sur les Évangiles; 2 vols.; Paris, 1904, Beauchesne et Cie.

[7] Paris, 1904, Vic et Amat.

[8] Annales religieuses des Pères Prémontrés, 1904, September, October.

[9] Edinburgh, 1905, T. and T. Clark.

[10] Edinburgh, 1905, Marshall.

[11] London, 1905, Charles H. Kelly.

so important that *The Times* calls it "a substitute for Farrar;" it bears the title "The Days of His Flesh,"[12] and is hailed as the sort of a book we want on this greatest of all subjects, a work which instructs the mind rather than titillates the senses.—It may be well to remind the reader of what the London *Tablet*[13] said in praise of Scott's Life of Christ.

Those who read German may be interested in the following authors[14]: B. Eing,[15] Furrer,[16] W. Thiele,[17] W. Bousset,[18] W. German,[19] A. Stier,[20] R. von Kralik,[21] A. Neumann.[22]—We have noticed already "The Man Christ Jesus," by W. J. Dawson,[23] "The Man of Galilee," by W. E. Geil,[24] and we believe also "Our Lord's Life on Earth," by W. Hanna.[25]—In Italian we have the second edition of E. Bossi's *Gesù Christo non è mai esistito*.[26]—We are quite sure that our readers will agree with a sentiment expressed by Dr. Sanday in the above mentioned publication: "After all the learning, ability, and even genius devoted to the subject, it is a relief to turn back from the very best of modern Lives to the Gospels." It is for this reason that the simple gospel-

[12] The Earthly Life of our Lord and Saviour Jesus Christ. London, 1905, Hodder and Stoughton.

[13] May 13, 1905, p. 731.

[14] Cf. *Biblische Zeitsch.*, III, 202.

[15] Jesus Christus im Licht und Schatten neuer Forschungen. Münster, 1904, Alphonsus-Buchhandl.

[16] Das Leben Jesu Christi, 2 ed., Leipzig, 1905, Hinrichs. This book popularizes the modern critical views.

[17] Das Leben unseres Heilands. Mit Bildern von R. Schäfer. Hamburg, 1904, Schloessmann.

[18] Jesus. Religionsgeschichtliche Volksbücher für die deutsche christliche Gegenwart, hrgb. von F. M. Schiele. I. Reihe, 2 u. 3 Heft. Halle, 1904, Gebauer-Schwetschke.

[19] Jesus von Nazareth. Ein historisches Lebensbild. 2 Aufl. Schwäb.-Hall, 1904, German.

[20] Jesus von Nazareth. Bilder aus den Evangelien. Mit 4 Titelbildern u. Zeichnungen von Maler A. Zick. Leipzig, 1904, Jacobi und Zocher.

[21] Jesu Leben und Werk. Kempton, 1904, Kösel. Kralik uses the critical methods, but his results agree with our ecclesiastical traditions.

[22] Jesus, wer er geschichtlich war. Neue Pfade zum alten Gott, hrsg. von F. Gerstung. Freiburg u. Leipzig, 1904, Wätzel.

[23] London, 1904, Richards.

[24] London, 1904, Marshall Brothers.

[25] London, 1904, Rel. Tract Soc.

[26] Milan, 1905, Soc. edit. Milanese.

text harmonized possesses always a special charm. To this class of Lives belong Nuelsen's *Leben Jesu im Wortlaut der vier Evangelien*,[27] and Weber's "The Holy Gospel."[28]

3. **The Holy Infancy.**—Kawerau has written an article, entitled *Jesu Davidsohnschaft, Wahrheit oder Dichtung*, in which he maintains the thesis that the Davidic origin of Jesus is not legend, but history.[29] Here might be added the recent literature concerning the Virgin-Birth of our Lord, if it had not been treated quite exhaustively in our last number.—Fr. C. Conybeare has translated from Armenian into Latin a dialogue concerning the birthday of Jesus.[30] We need not say that our Christmas celebration is touched upon in this study.—The questions connected with the Magi have occupied the attention of P. Aziz,[31] G. Nogara,[32] and P. W. Schmiedel.[33]—The stay of Jesus in the temple at the age of twelve is considered by Hoffmann as the first step of the gradual development of our Lord's glory.[34]—The Rev. A. Morris Stewart has given us a work, entitled *The Infancy and Youth of Jesus*.[35] The originality of the writer is said to be "always quite wholesome, but sometimes startling;" while the style is graphic and picturesque, the presentation is sober, and reverent.—We must not omit the mention of Wünsche's study on the mother-tongue of Jesus.[36] Matt. 5: 3-12, 17-19; 7: 1-8, 24-27; 12: 50; and 22: 36 are the passages with which the writer is most concerned.

4. **The Public Life.**—Ch. A. Briggs endeavors to throw "New Light on the Life of Jesus" by maintaining that there was a Galilean ministry of Jesus prior to the arrest of John the Bap-

[27] New York, 1904, Eaton and Mains. The harmonist has followed Weizsäcker's translation.

[28] Translated from the French according to the [Catholic] English Authorized Version. The author continues the history down to the death of St. John.

[29] *Deutsch-ev. Bl.*, XXIX, 591–606.

[30] *Zeitschr. f. die neut. Wissensch.*, V, 327–334.

[31] *Les Mages:* époque de leur arrivée à Bethléhem et leur nationalité. Al-Mashrik, 1904, 12–18.

[32] I magi à Betlemme e la strage degli innocenti, contin. Scuola catt., 1904, June, 513–514.

[33] *Protest. Monatshefte*, VIII, 313–388.

[34] *Ev. Kirchenz.*, 1904, 152–156.

[35] London, 1905, Andrew Melrose.

[36] *Vierteljahrsch. f. Bibelkunde*, II, 104–108.

tist, and that while five pairs of the Apostles were engaged on a mission in Galilee, Jesus with James and John was carrying on the ministry in Jerusalem, and at intervals with Thomas and Matthew in Perea. The *Biblical World*[37] takes exception to the writer's daring chronology.—G. S. Cockin has made a speciality of *Some Difficulties in the Life of our Lord*.[38] But the writer is modest withal, seeing that he confesses his inability to solve some of the problems he attacks.—The Benedictine Father A. Cigoi has presented us with the second instalment of his *Leben Jesu*.[39] He treats in this volume of the proximate preparation of our Lord for His public life, and of its first and second year.—A. Carr gives us a rather whimsical explanation of the ninth chapter of the fourth Gospel.[40] In the man blind from his birth whom Jesus cured, he sees the first martyr and witness for Christ.—A. Wünsche illustrates the conflict between Jesus and the Pharisees concerning the omission of the washing of hands on the part of the disciples, from contemporaneous Jewish parallels.[41]—A. Berthoud has made a special study of the answer given by Jesus to the Sadducees concerning the resurrection from the dead.[42] C. Bruston too treats of the same question in the same theological review.[43]—W. Wrede believes that the question concerning the forgiveness of sins, which occurs in the history of the cure of the man sick of the palsy,[44] has been interpolated.[45] Here we have an illustration of the influence exerted by theological bias even on textual criticism.—Our readers are acquainted with Archbishop Trench's work on Miracles. It speaks well for the vitality of the book that at this late hour it has been translated into German, and appears to be fairly well appreciated by the German readers.[46]—Another curious instance of violent textual

[37] XXIV, 237 f. [38] London, 1904, Stock.

[39] Das Leben Jesu II: Nächste Vorbereitung auf das öffentliche Leben Jesu. Das erste und zweite Jahr seines öffentlichen Wandels. Klagenfurt, 1904, St. Joseph's Verein.

[40] *Expositor*, X, pp. 294–301.

[41] *Vierteljahrschr. f. Bibelkunde*, II, 113–163.

[42] *Rèv. de Thèol. et quest. rel.*, 1904, 437–445.

[43] *Ibid.*, 529–537. [44] Mark 2 : 1 ff.

[45] *Zeitschr. f. neut. Wissensch.*, V, 354–358.

[46] Neukirchen, 1904, Erziehungsverein.

criticism is found in the way in which P. Asmussen removes the mention of the whale incident from Matt. 12 : 40.[47] Jesus is said to have pointed out the preaching of penance by the Prophet Jonas only in order to warn against spectacular miracles; the whale is represented as an intruder.

5. The Character of Jesus.—Prof. F. G. Peabody published the Lyman Beecher Lectures, delivered at Yale University in 1904, in book form under the title "Jesus Christ and the Christian Character."[48] It speaks well for the importance of the work that it has found its way, even at this early date, into a German translation entitled *Der Character Jesu Christi.*[49] Though we are not in a position to endorse the professor's views unreservedly, we must admire some of his analyses.—W. J. Hocking's "Characteristics of Jesus Christ," and P. T. Forsyth's "Paradox of Christ" are not without their interest, but they are of minor importance.[50]—Rev. Henry W. Clark has written a book entitled "The Christ from Without and from Within" in which he studies the fourth Gospel in a special way.[51] The work is quite suggestive and betrays a high degree of intellectual insight.—In one of our former numbers we have drawn attention to J. Smith's work entitled "Magnetism of Christ" in which the writer studies our Lord's missionary methods.[52]—Finally, we must notice a series of popular lectures delivered by Bithorn at the instigation of the *Merseburger Lehrerverein.*[53] It is consoling to know that a serious study of Christ's character, even if it arrives at false conclusions, must always exert a beneficent influence on the student.

6. The Person of Jesus.—The Rev. Canon Alfred Weber has collected into a booklet the testimony of the Gospels for the thesis, *Jésus-Christ est Dieu.*[54] The author does not write against infidels, but to help the faithful. Jesus attests His Divinity by His words, His actions, His love, His desire, His life, His death, His Resurrection.—Father Freddi's series of considerations upon Jesus Christ as the Incarnate Word, gathered from the works of St. Thomas,

[47] *Protestantenblatt*, 1904, 375–378.
[48] New York, 1905, Macmillan Co.
[49] Giessen, 1905, Ricker.
[50] London, 1904, Gardner; *London Quarterly Review*, July, 1904, 111–138.
[51] London, 1905, Andrew Melrose.
[52] London, 1904, Hodder.
[53] Blicke in Jesu Seelenleben. Merseburg, 1904, Stollberg.
[54] Braine-le-Comte. Belgium, 1905, Zech.

Aquinas, has appeared in an English translation under the title "Jesus Christ the Word Incarnate."[55] The book will surely engender or increase the knowledge and love of Jesus Christ in every reader, and it will at the same time provide preachers with abundant matter for effective sermons on the mystery of the Incarnation.—The Rev. J. Oswald Dykes has contributed to the October and November numbers of the *Expository Times* two articles entitled "The Person of our Lord." We regret to state that the writer is not sufficiently equipped with theological knowledge to handle the sublime subject satisfactorily. He believes that according to the Roman West "Christ's Deity [is] loosely attached to His human nature, yet overbearing it, and reducing to little better than a phantasm the moral victories and pathetic conflicts of His earthly career."—A. Hoffmann has published a study on the self-consciousness of Jesus Christ according to the teaching of the first three Gospels.[56] The writer treats of the much discussed terms "Messiah," "Kingdom of God," "Son of God," and other similar ones. D. S. Cairns contributes a similar study to the *Contemporary Review*, entitled "The Self-Assertion of Jesus."[57]—Other recent writers on this subject are W. Gapitaine,[58] O. Moe,[59] P. Cook,[60] E. F. Strōter,[61] J. Kipp,[62] and W. Wrede.[63]

7. The Teaching of Jesus Christ.—Father Fonck's book on the parables has appeared in a second much-improved edition.[64] The author is quite happy in combining scientific accuracy of exegesis with practical application to our spiritual life.—Other recent works on the parables have been published by A. R. Habershon,[65]

[55] Freiburg, 1904, Herder.

[56] Das Selbstbewusstsein Jesu nach den drei ersten Evangelien. Kōnigsberg, 1904, Thomas u. Oppermann.

[57] LXXXVI, 350-370; 521-527.

[58] Jesus von Nazareth. Eine Prüfung seiner Gottheit. Regensburg, 1905, Manz.

[59] Jesu vidnesbyrd om sig selv som Guds son. Christiania, 1904, Grondahl.

[60] Jesus of Nazareth, the Anointed of God. New York, 1904, Revell.

[61] Das Kōnigreich Jesu Christi. Ein Gang durch die alt. Verheissungen. Gotha, 1904, Ott.

[62] Des Menschen Sohn. *Evang Kirchenzeit.*, 1904, 437-445; 459-463.

[63] Zum Thema "Menschensohn." *Zeitschr. f. nt. Wissensch.*, V, 359 f.

[64] Die Parabeln des Herrn im Evangelium exegetisch und praktisch erläutert. Innsbruck, 1904, Rauch.

[65] Study of the Parables. London, 1904, Nisbeth.

A. A. Brockington,[66] A. N. Bogle, E. Hampden-Cook, and F. G. Dutton.[67]

W. G. Ballantine is of opinion that Jesus employed at times hyperbolic expressions in His teaching, especially in His treatment of the efficiency of faith and of prayer.[68]—W. B. Robinson has made a study of the elements of forcefulness in the comparisons employed by Jesus.[69] He gives his readers comparative tables showing the objects from which Isaias, St. Paul, and Jesus took their comparisons. The writer believes that Christ's comparisons derived their forcefulness partially from their physical bases, their lack of useless detail, their deferred application, and their striking antitheses.

W. P. Bone merits our gratitude for his defence of the thesis that Jesus really fulfilled the Old Testament.[70] E. B. Pollard differs from the preceding writer, contending that Jesus regarded Himself as a prophet like the Old Testament prophets, and that He acted accordingly.[71]—There are some special studies, too, on Jesus' teaching concerning particular dogmatic and moral questions: J. Stalker, *e. g.*, writes on Christ's doctrine concerning the highest good;[72] A. T. Robertson considers Jesus' tenets concerning God the Father;[73] E. Lyttelton investigates our Lord's attitude toward divorce.[74]—The eschatology of Jesus has been studied anew by L. A. Muirhead[75] and a writer in the *Civiltà Cattolica*.[76]

[66] The Parables of the Way: A Comparative Study of the Beatitudes and Twelve Parables of the Way. New York, 1904, Longmans, Green, & Co.

[67] The Unjust Steward. *Expository Times*, XV, 475–476; XVI, 44.

[68] The Hyperbolical Teachings of Jesus. *North American Review*, September, 1904, 446–456.

[69] Some Elements of Forcefulness in Jesus' Comparisons. *Journal of Biblical Literature*, XXIII, 106–179.

[70] Jesus and the Old Testament according to Recent Critics. *The Bible Student*, N. S. I, 626–630.

[71] The Prophetic Activity of Jesus. *Biblical World*, XXIV, 94–99.

[72] The Teaching of Jesus on the Highest Good. *Baptist Review and Expositor*, July, 1904, 219–232.

[73] The Teaching of Jesus Concerning God the Father. New York, 1904, American Tract Society.

[74] The Teaching of Christ about Divorce. *The Journal of Theological Studies*, V, 621–628.

[75] The Eschatology of Jesus; or, The Kingdom Come and Coming. New York, 1904, Armstrong.

[76] LV, iv, 680–700.

The same subject is also touched upon by Father Brucker in his *Questions bibliques*.[77]—Finally, G. Heinrici writes about the question whether the teaching of Jesus is adapted to the needs of the present times.[78] Besides the writer's own answer, it may be of interest to compare Macfadyen's views on this subject, expressed in his article bearing the title "Humanity Measured by Jesus Christ."[79] He maintains that Jesus furthered in man the consciousness of God, the sense of better and worse in conduct, the idealizing instinct, the consciousness of sin, the altruistic instinct, and the soul's consciousness of its own transcendence over time.

8. The Passion and Resurrection.—The Passionist Father Seraphin has published a work entitled "The Suffering Man-God" or "The Divinity of Jesus Christ Resplendent in His Sufferings."[80] The work is less affective than the classic book on the Passion by the Augustinian Father Thomas of Jesus, and less discursive than Father Gallwey's work. It is certainly much preferable to such books as "Christ's Pathway to the Cross" by J. D. Jones,[81] the "Mystery of the Cross" by F. R. M. Hitchcock,[82] *Der König mit der Dornenkrone* by H. Reich,[83] "The Suffering of Jesus according to the Gospels" by G. D. Heuver,[84] *La Passion, la Mort et La Résurrection de Jésus* by A. Wabnitz,[85] and *Zur Leidens- und Auferstehungsgeschichte Jesu* by J. Mader.[86]

Rosadi's book on the trial of Jesus has already been noticed;[87] A. Loisy takes exception to Rosadi's view that the trial was a kind of a preconceived plot.[88] An author signing the initials R. T. contributes an article entitled *Le Procès de Jésus* to *L'Univers israélite*,[89] in which he holds not Jewry, but our Lord's fellow-

[77] Études, C. 89–99.

[78] Ist die Lebenslehre Jesu zeitgemäss? Leipzig, 1904, Dürr.

[79] *Contemporary Review*, LXXXVI, 190–204.

[80] Translated from the French by Lilia M. Ward. With Preface by Father Arthur Devine. London, 1905, Burns & Oates.

[81] London, 1905, James Clarke & Co.

[82] London, 1904, Skeffington.

[83] *Neue Jahrbb. für d. Klassische Altert.*, XIII, 705–733.

[84] *The Bible Student*, N. S. I, 687–690.

[85] Montauban, 1904, Granié.

[86] *Schweiz. Rundsch.*, '03–'04, 397–401.

[87] New York, 1905, Dodd, Mead & Co.

[88] *Rév. d'hist. et de litt. rel.*, X, 574 f. [89] July 15, 1904.

citizens responsible for His death. He was sacrificed for reasons of State.—P. Ladeuze reviews again our present position concerning the date of Christ's death.[90] He places this event on April 3, A.D. 33, which day he identifies with Nisan 14.—In the *Hibbert Journal*,[91] Messrs. Robinson, Martin, and Porteous criticize Henson's views on the testimony of the empty sepulchre, and of St. Paul.—W. Soltau believes he has discovered the real source of what he calls the resurrection-legends.[92] The disciples imagined that they saw Jesus Himself wherever they noticed the vestiges of His activity. Dr. Arnold Meyer has published a work entitled *Die Auferstehung Christi*,[93] which is, according to Marcus Dods, a "fresh demonstration that if you remove the bodily resurrection you remove the most important historical substructure of Apostolic Christianity."

[90] La date de la mort du Christ, d'après quelques études récentes ; *Rev. d'hist. éccl.*, V, 893–503.

[91] II, 795–800.

[92] *Die Studierstube*, II, 534–537.

[93] Tübingen, 1905, Mohr.

Criticisms and Notes.

TRACTATUS DE VERBI DIVINI INCARNATIONE, auctore Joanne Muncunill, S.J. Matriti: Editoribus Saenz de Jubera, 10 Campomanes, 1905. Pp. xxv—665.

The question, "What think ye of Christ, whose Son is He?" presses for an answer in every age, but in none more urgently than in the present. The new knowledge, scientific and historical, has made the modern mind more critical and less easily satisfied. Hence, though the true answer to our Lord's question has been repeated and proved a thousand times by Catholic theology along the ages, its restatement in the light of the accumulated wisdom and enlarged experience of methods is always opportune. The great doctors of theology, St. Thomas, Suarez, and the rest, have indeed written abundantly on the Incarnation and with marvellous foreknowledge of modern difficulties. The study of these masters, however, is always more or less confronted with the obstacles which the Angelic Doctor finds facing human reason in every department of religious investigation,—*nonnisi a paucis hominibus, post longum tempus cum magno labore et non sine periculo errandi.* If only on this account, to say nothing of other reasons, there should be room for the *Treatise on the Incarnation* here presented.

Looking over the list of theses into which its ample disputations, after the well-known mode of the Spanish Jesuit theologians, is divided, one is favorably impressed by their brevity and precision. Too often writers of books of this kind are given to expand their propositions into long paragraphs, not without a certain rhetorical verboseness and with no adequate advantage to the student. The present author has avoided this. His theses are models of conciseness, and withal are not lacking in clarity. Attracted by the precision of method thus indicated one reads farther and finds it continues into the argumentation. The proofs are clear-cut, rigid in form, and contain no superfluous or ambiguous terms. Another feature that impresses itself favorably on the student is the statement of counter difficulties. In this respect the work is admirable. The list of objections is unusually large, and they are stated strongly, with no tendency on the author's

part to shirk the responsibility of reply. The work herein reminds one of what is so characteristic of St. Thomas, his generous treatment of opponents,—and indeed the spirit and usually the thought and general method of the Angelic Doctor everywhere prevail. The author might not be classed as a Thomist in the technical sense of this appellative, but he is certainly a faithful disciple of St. Thomas, and even when he seems to differ from an opinion that is usually attributed to Aquinas—as he does on the controversy regarding the character of the distinction between *nature* and *personality* in created beings—he is able to make a very strong plea that the mind, if not certain statements of the Master, are in his favor.

By some professors and students the bulk of the volume may be regarded unfavorably, though the amplitude of exposition will, one may believe, be acceptable to the majority. In any case, however, it should be noted that the author follows the plan of the older theologians of including what is more recently comprised in the treatise *de Redemptore* and *Soteriology*. Moreover, the theology concerning the Blessed Virgin and the veneration of the saints and sacred images is also included. Thus the range of matter which the author wished to cover necessitated a generous volume.

THEOSOPHY AND CHRISTIANITY. By the Rev. Ernest R. Hull, S.J. Pp. 127. London: Catholic Truth Society.

Theosophy is associated in the minds of many people with some vague form of Oriental occultism or esoteric mysticism; or it is regarded as a transitory fad or a superstitious delusion which certain "adepts" have succeeded in imposing on a few feminine men and women. This conception has no slight foundation in theosophical literature, which is on the whole decidedly mystifying, if not mystical. The conception has received further confirmation from the exposure of the bold trickery resorted to by Madame Blavatsky, the foundress of the Theosophical Society, in order to make good her pretended claims to transcendent sources of knowledge. At the same time there is at the core of theosophy enough of plausible theory to gain a considerable following, especially from the ranks of those who, having abandoned Christian belief, feel the necessity of adhering to some form of at least scientific-ethical cult that will claim to satisfy their religious requirements.

This theory was drawn out and presented by a Mr. Beaman in the

magazine *East and West.* The articles were subsequently commented on by Father Hull, S.J., in the Bombay *Catholic Examiner* during the course of 1904, and the result now appears in the present booklet under the auspices of the Catholic Truth Society. We question whether in the long list of valuable publications by the latter Society there is one that is at the same time more thoughtful, more convincing, more readable, more opportune. Although the author has apparently in mind simply to set forth the substance and the leading claims of theosophy and in a popular way to compare them with the corresponding aspects of Christianity, he has as a fact written *in parvo* a philosophy of both members of the terms compared, and has given us an object-lesson as well in ideal as in practical apologetics. This is much indeed to say in behalf of so small a book and more than can be substantiated here and now. We hope to be able to do so, however, on another occasion. In the meantime we recommend the book to the thoughtful reader, confident that no one will be disappointed who gives the work the serious attention it deserves.

SYNOPSIS THEOLOGIAE MORALIS ET PASTORALIS, ad mentem S. Thomae et S. Alphonsi, hodiernis moribus accommodata. Tomus secundus (pars secunda): Theologia Moralis Fundamentalis. De Virtutibus et Praeceptis. Typis Soc. S. Joannis Ev., Desclée, Lefebvre et Soc.: Tornaci et Insulis; Parisiis: Letouzey et Ané. 1905. Pp. 346-676.

True to the promise made in the prospectus to his last volume, which we reviewed in July, Father Tanquerey has completed his text-book of moral theology, and now publishes the second part of the second volume. The first and third volumes had been previously issued. Cardinal Richards, in his prefatory approbation of the work, states that it has been introduced as text-book in the Paris Seminary, and he earnestly recommends its adoption as a handbook to the clergy of the archdiocese.

The particular topics here treated are the theological virtues, faith, hope, and charity, the acts of worship which come under the general head of the virtue of religion, and the moral virtues, prudence, fortitude, and temperance. An instance of the author's desire to make his work of thoroughly practical use to the student is a tract at the end of the volume which briefly demonstrates the relation and harmony existing between the Christian virtues and the precepts tending to their preservation, development, and perfection. By this method of syn-

thesis the preacher and confessor are furnished with material for illustration and application in their instructions upon the theological and moral virtues. Thus, to give an example, in treating of the precepts of the Church, Father Tanquerey, under the head of "de jejunio ecclesiastico," explains the historical evolution of the law of fast, dwells upon its utility, prescribes the methods of observance, explains the exemptions, etc. There is a reference on page 628 to a "*Supplementum de Castitate* huic volumini adnexum," which we miss in the volume. The index at the end includes the matter contained in both parts, separately published, of the second volume. It would materially add to the usefulness of the work if there were a complete index including the matter of the three volumes, and also the topics of the different appendices, since otherwise the reader in search of information at odd periods may overlook the latter.

We have been repeatedly asked where these manuals may be found on sale in the United States. It would be well for the publishers to have some American imprint upon their books.

THEORY AND PRACTICE OF THE CONFESSIONAL. A Guide in the Administration of the Sacrament of Penance. By Dr. C. Schieler. Edited by the Rev. H. J. Heuser. With Introduction by the Most Rev. S. G. Messmer, D.D., D.C.L. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 662.

The editor's preface to this stately volume points out with unequivocal emphasis the immense influence which a Catholic priest exercises in any community by the wise administration of the Sacrament of Penance. From it flows, we may say, all the fruit which feeds an honorable commonwealth, all the health and strength of society. And so the priest is in truth one of the princely family that rules "the Empire of the Confessional," as Mr. Stead has aptly named the Catholic Church. Where that power of the Confessional weakens, as it has done in some portions of the Latin countries which were at one time in the front of civilization, religion may still exercise all the charm of its traditional influence through popular devotions and simple faith, but the manly vigor of Christian independence is gone, and Catholicity fails in its best results toward intellectual and moral elevation. The world judges contrariwise and believes that a people that goes to confession is a priest-ridden people, devoid of noble instincts. The world does not know that the confessional is the very workshop whence highest aspirations and chastened virtue emanate, because it

not only corrects but directs, whilst it creates around the penitent an atmosphere of peace and not of dejection. We fancy that every priest on reading the title of this book will feel an impulse to become possessed of it, and so we need not here moralize about its usefulness. But we should wish merely to say to the young student that it is not a series of cases of conscience done in easy English and solving off-hand difficulties in morals and in language. For the temptation lies very near to regard a book of this kind, written in the vernacular, as a brief of absolution from the duty of having recourse to the old Latin text-books in use in our Catholic seminaries. It is exactly what the title sets forth,—a treatise dealing somewhat exhaustively with the Sacrament of Penance, its demands upon the penitent, and upon the priest as confessor, in the sacred tribunal and outside it, so far as the duty of both parties refers to the power and influence of absolution from sin.

To review the book would mean to supplement rather than to criticize its contents, and that we hope to do in succeeding numbers of the REVIEW by way of a continuous commentary on the obligations of the confessor at the present day in English-speaking communities where Catholics live in the midst of those who have no knowledge or little sympathy for the religion of Christ as represented by our holy Church.

STATUTA DIOECESIS RIVERORMENSIS quae in Synodo Dioecesana Prima die 28 Junii A. D. 1905 in Ecclesia Pro-Cathedrali in Civitate Fall River habita sanxit et promulgavit Ill. ac Rmus. Guilielmus Stang, Episc. Riverormensis. Ex Typis, The Dolphin Press: Philadelphia. MCMV. Pp. 90.

Diocesan statutes are for the most part excerpts from the Decrees and Constitutions of Plenary and Provincial Councils, obtaining a special sanction and authority by being thus promulgated as the local ecclesiastical law which governs a particular body of clergy responsible to their Ordinary for its observance. These statutes are fixed in Synod in order that the clergy may pledge themselves solemnly to accept them and to make their observance a voluntary and *rationabile obsequium* as well as a recognized standard of appeal for the maintenance of individual rights and common order in the diocese.

The excellence of this legislative code and summary of obligations on the part of ecclesiastics is enhanced by certain interpretations and suggestions which make the execution of the law not only more easy

but more certain. For the practical worth of an ordinance lies not in its platonic conformity to the standard of right, but in its actually serving as an instrument to prevent mistakes and to correct errors. The best laws will remain a dead letter, not merely because authority may be incapable or unwilling to enforce them, but also because the meaning of the law is not made clear in its application to special circumstances, or else because the methods and means of carrying out the law in an effective way are misinterpreted.

This is an important point when we speak of ecclesiastical legislation, because it eliminates contentions and lessens appeals to executive authority, with their odious consequences. Where a bishop lays down definite, reasonable, that is, clearly feasible rules, which make the application of the general ecclesiastical laws in his locality understood, he will have few disputes to settle. There are statutes which settle them; and when there is a necessity of imposing penalty upon a cleric who violates the statutes, it is not the bishop but the law clearly interpreted that inflicts the pain, and the offender has only to blame himself, since the means of understanding and carrying out the law were given him. Thus the principal practical value of Diocesan Statutes lies in this that they supply such additional interpretation and helpful ordinances as make it tolerably easy and tolerably sure for the individual to carry them out.

The Fall River Statutes give us an excellent opportunity of illustrating what we have said. They are not merely a collection of laws, but they point out in doubtful cases how that law is to be best observed, and they make this mode of observance a matter of obligation for the individual priest. Furthermore they supply such motives and directions as induce a priest, unless he is criminally negligent, to carry out the purpose of the law.

To take an example. There is a statute about excluding members of secret societies from communion in the Church. That law has led to both excessive rigor and lax condonings through moody interpretations or want of judgment on the part of individuals. The result has been a variety of decrees general and local to obviate difficulties. Among them a very lucid declaration of the Holy See by which certain doubtful cases are to be decided by the Apostolic Delegate. A priest on the mission meeting such a case is conscious of the obligation to do something, to write to the Apostolic Delegate; but in many cases he does not, without much distressful hunting among books or consulting of learned theologians, know what form and method to observe in

such instances. In other words, he realizes his obligation but does not know how to set about it promptly and easily. Now the priests of Fall River get into no such plights. Their statutes give them the law, and tell them also exactly *how to carry it out* without omitting or distorting any part of its behests.

This is the purpose of the *Appendix*, which covers half the book, and wherein are to be found not only the special diocesan faculties granted to confessors, but forms of absolution from censures, and of repairing public scandal resulting from open apostasy or sacramental communication with heretics. The chancery regulations are supplemented by "forms to be used in applying for dispensations," by extracts from the laws of the Commonwealth of Massachusetts concerning marriages and testaments, which prevent priests from coming into conflict with the civil law and aid them in the furtherance of loyal citizenship. An important feature is the section entitled Insurance Notes, which subserve the purpose of a just guardianship of church and personal property.

These things may be found in other diocesan statutes also; but they are not very common. The editor of THE ECCLESIASTICAL REVIEW would have particular reason to thank heaven if they were universal, for it would lessen the budget of letters and grumblings (when they are not promptly answered) that come to him, with queries that should go to episcopal chanceries or to the moderators of ecclesiastical conferences.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum adolescentium Seminarii B. Mariae de Monte Melleario concinnata. Vol. III. Pars I.—Theologia Naturalis. Dublinii apud Browne et Nolan. 1905. Pp. iv—233.

The magisterial pronouncement has recently been heralded by some reviewer that a large percentage—I forget how large—of textbooks on scholastic philosophy have no sufficient reason for existence. Perhaps the judgment is true; certainly it is easy to pronounce. The "manual" has become a veritable *bête noire* to some of the French reviewers, and not infrequently their English-writing brethren enjoy a safe fling at the unoffending creature. Now, when the missiles are such epithets as *narrow, mechanical, logic-chopping*, and the like, it may be well to notice whence they come. Usually the marksman is not as formidable as he might seem to be. He is hardly ever very balky. Your good sizable man uses other language. But be this as it

may, let us hope that the present modest *Summula* may not fall under the judgment of the scorner. It deserves a better fate; how well deserving, we have shown in our accounts of the preceding sections of the work. For the rest, we need only here emphasize that the even excellence—the perspicuity, simplicity, precision, comprehensiveness, timeliness, and adjustment to the special needs of English-reading students—is as unbroken in the present volume as it is in both its predecessors.

Amoenitates Pastorales.

The *Lyceumite* gives this wholesome advice to preachers and lecturers who find their eloquent appeals unexpectedly interrupted by a baby crying in the church or lecture hall: "On such occasions," asks the writer, "what does the preacher usually do? He casts severe scowls toward the place whence cometh the wail. Then he grows nervous, and in desperation makes an effort to shout louder than the baby howls. Meanwhile the baby continues its cry; the audience forgets the man in the pulpit. If the latter should display a bit of anger or speak of the baby, why then he has offended the baby's parents and the baby's parents' friends, and they all vote him a poor preacher."

There is a better way—a safe, sure way—force the audience to suppress the baby cry. Then, you see, the grudge is against the man in the pew, and not against the man in the pulpit.

This is the way to do it: When the baby begins its cry, put the brake on your voice, and take a quieter tone. The louder the baby the more quiet you, all the time never looking toward the location of the noise or paying the least bit of attention to it.

In thirty seconds auditors will begin directing frowns toward the baby and wishing the "brat would keep quiet." The audience wants to hear you, the baby prevents, and in less than a minute some pew-holder will quietly see to the removal of the infant.

Try this, ye who strive to be heard, and stop the baby cry without a detriment to your efficiency.

Hon. Joseph H. Choate tells a story of W. S. Gilbert, the dramatist and wit, who, one day, while lunching at a country club, found

himself surrounded by six or seven clergymen who had been on a motor tour of the country thereabout. Pretty soon the author of the *Mikado* was drawn into conversation. When his identity was known one of the clergymen asked Mr. Gilbert how he felt "in such grave and reverend company."

"Like a lion in a den of Daniels," was the reply.

"I know, Father," said the youth who came to consult the priest about marrying a certain young lass in the parish, "I know she has her faults, and a temper, and all that; but I—I love her, and can't live without her."

"Just so," calmly replied the priest, "but the question isn't that. Can you live with her? That's it, my friend—can you live with her?"

The *Congregationalist* is responsible for the following item: "The Bishop of Manchester, at the Episcopal Church Conference in Weymouth, England, last month, defending religious instruction in the schools, and urging that it should be specific church teaching, solemnly warned his hearers that 'fear of proselytism waters the weekly religious lesson down into the dry bones and dust of a somewhat hazy Jewish history.' That is rather more complicated than the prayer of an evangelist welcoming the first fruits of a revival: 'We thank Thee for this spark of grace. Water it, O Lord, water it.' But both these efforts were outdone by a political speaker warning the public against the imposition of heavier tariffs on imports, when he said, 'If you don't stop shearing the wool off the sheep that lays the golden egg, you'll pump it dry.'"

The mission-workers on the East Side, New York, frequently see the humorous as well as the sadder side of life. A missionary prominent in reform work recounts the experience of a certain young woman, new to the task, who set about informing herself as to conditions in a neighborhood near Avenue A.

The ambitious female missionary had entered the house of an Irishwoman, and had made some preliminary inquiries, when she was suddenly interrupted by the woman, who said:

"Say, youse is fresh at dis business, ain't youse?"

The amateur in mission work blushingly admitted such to be the case, adding, "I have never visited you before, Mrs. Muldoon."

"Thin," explained the Irishwoman, "I tell ye what to do. Ye sit down in that chair there, ye read me a short psalm, ye gives me fifty cints, an' thin ye goes."

A man came up to the parish priest just before the late service on Sunday and said: "Father, will you please announce that a pocket-book has been lost in the church containing a sum of money and papers," and add: "Finder will keep the money and return the papers." "Don't you think," said the pastor, reflecting a moment, "I had better add, 'No questions asked?'" "No," replied the man; "you may say, 'No questions answered,' for I found the pocketbook."

A Scotch clergyman hit upon the following method of getting rid of a somewhat importunate clerical visitor. The guest, it seems, had overstayed his time—had been invited for a week, remained a fortnight, and showed a disposition to continue a month. It was aggravating; but the host resolved to bounce him in a fraternal spirit, that is, by the professional method of prayer. At the end of the second week he accordingly concluded the customary evening devotion at which all the members of his household attended, with the following invocation:

"And Lord, bless, we beseech Thee, Brother Jonathan Sharp, who is to leave us by the eight o'clock train to-morrow morning!"

"All the room in a sleeping-car appears to be used for the passengers," said the new curate, on his first summer vacation trip in the States, to the Pullman porter. "Where are your quarters?"

"Well, suh," was the answer of the darkey, whose mind was on the "quarters" (quarter dollars) which are given as tips, "I totes 'em in a suitcase till we comes to de end ob de trip, an' den I invests 'em in real estate."

The late Augustus Hare was fond of relating an amusing incident which illustrated the absent-mindedness of his cousin, Dean Stanley, and Dr. Jowett.

Both were devoid of either taste or smell, and for some reason both were inordinately fond of tea.

One morning they had each drunk eight cups, when suddenly, as Jowett rose from his table, he exclaimed: "Good gracious! I forgot to put the tea in!"

Neither had noticed the omission as they sipped their favorite beverage.

When Maggie, a recent arrival from over the sea, had finished cleaning the windows in the rector's front parlor, he discovered that they had been washed upon the inside only. He inquired the reason for this half-completed task, thinking that perhaps the girl was afraid to sit outside the windows. Maggie's reply was delivered with fine concern:

"I claned 'em inside so's you could look out, sir, but I lift the dirt on the outside so the people couldn't look in."

Literary Chat.

The Benzigers publish their time-seasoned (66 years) annual, *Einsiedler Kalender* in Italian, French, and Spanish editions. These are not merely translations, but each has, as it should be, its individual characteristics and stories harmonizing with the national spirit.

The fact that we publish in this issue a paper on Gregorian Chant Rhythm by Father Sisbert Burkard, O.S.B., may surprise some of our readers who are aware that THE ECCLESIASTICAL REVIEW now issues through its CHURCH MUSIC periodical articles that deal with the methods of ecclesiastical chant. The proximate reason for this is that Fr. Burkard's paper is part of an article that appeared in these pages last summer; hence it was deemed desirable that it should be completed in the same periodical. Moreover, the two magazines constitute actually but one intimately combined force for the promotion of Catholic liturgical observance. They supplement each other in such a way that readers other than priests may obtain the benefit of our agitation for reform in Church Music without having to subscribe for THE ECCLESIASTICAL REVIEW.

With a kindred purpose we had established THE DOLPHIN, the object of which has been superseded by the immediate call for information regarding liturgical chant. When that purpose ceases, it may be that CHURCH MUSIC, having fulfilled its mission, will give way to other more pressing interests. In the meantime THE ECCLESIASTICAL REVIEW and CHURCH MUSIC work as one factor "ut ecclesia aedificationem accipiat" among clergy and laity.

There is a lively controversy going on in the English magazines as to the attitude of the Church toward morganatic marriages. That they were at one time tolerated by local ecclesiastical authority, in the same sense as divorce, which is now condemned as illegal, was tolerated, must be plain to the careful and frank student of Church history. But that the Church never sanctioned them, or ever ceased to declare them unlawful is equally plain from the Constitutions and Letters of the Sovereign Pontiffs all the way back to Apostolic times.

Father Devine, S.J., author of the story *The Training of Silas*, which now runs in these pages, has written an interesting book, in which he gives his impressions of a two years' sojourn on the Bering coast, Alaska. The volume is beautifully printed and illustrated.

Mr. George Wharton James dedicates his delightfully instructive *In and Out of the Old Missions of California* (Little, Brown & Co.), just published, to "Scraggles." Writes he: "Saint Francis, the founder of the Franciscan order, without whom there would probably have been no missions in California, regarded the birds as his little brothers and sisters. Just as I began the actual writing of this book I picked up in the streets a tiny song sparrow, wounded, unable to fly, and that undoubtedly had been thrust out of its nest. In a short time we became close friends and inseparable companions. Hour after hour she sat on my foot, or on my left hand while I wrote with the other. Nothing I did, such as the movement of books, turning of leaves, etc., made her afraid. When I left the room she hopped and fluttered along after me. She died just as the book was receiving its finishing pages. On account of her ragged appearance I called her Scraggles; and to her, a tiny morsel of animation, but who had a keen appreciation and reciprocation of a large affection, I dedicate this book."

The Mystic Rose or *Pilate's Daughter* is the title of a play for girls by the Redemptorist Father F. L. Kenzel. It enacts the story of the conversion of Pilate's little daughter, who, from a sense of compassion and admiration, casts a rose from the balcony of her father's house toward Jesus as He passes by. The flower is picked up by herself later on, and becomes a talisman for her and her friends, richly endowed of the graces that the Saviour's touch conveys. The details need a little filing to bring them into harmony with the actualities of Christian tradition. But the plot is exquisitely suggestive of noble motive.

The fifth volume of Herder's *Konversations-Lexikon* brings the work down to the word "Mira." The superior workmanship which distinguished the previous volumes is to be found here also, notably in the articles "Kunstgewerbe," "Malerei," "Menschenrassen," "Michaelangelo," with their well-executed illustrations in colors. A very helpful survey of the history of national literatures is found in an insert schema (Uebersicht) covering sixteen pages, and arranged in parallel columns and beginning with the Babylonian and Egyptian records 3,000 before Christ up to our own day. To make a list of writers belonging to different nationalities in any sense complete is of course an impossibility in such a summary, but among American lyric poets we miss the name of J. Russell Lowell, which might be substituted for that of Morris (George) without injury to the latter's reputation. Herder's encyclopædia furnishes an admirable model for a similar American work, such as is needed.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

La Transcendance De Jésus-Christ. Avec une lettre d'approbation de S.E. le Cardinal Coullié. Par l'Abbé Louis Picard, du Diocèse de Lyon. Préface de M. Ferdinand Brunetière, de l'Académie Française. Tome Premier: La vie et la psychologie de Jésus-Christ; Tome Second: La Prédication du "Royaume de Dieu" et la Fondation de l'Église. Ouvrage accompagné d'une carte de la Palestine. Paris, 9 rue Garancière: Plon-Nourit et Cie. 1905. Pp. Vol. I: xv—IX—568; Vol. II: 508. Prix (deux vols.), 15 francs.

Praelectiones Scholasticae Dogmaticae breviori cursi accommodatae. Auctore Horatio Mazzella, Philosophiae et Theologiae Doctore, Archiepiscopo Rossanen., solio Pontif. Adsistente Rom. Comite. Editio tertia recognita et aucta. Volumeu IV,—complectens Tractatus de Sacramentis et de Novissimis. Romae: Desclée, Lefebvre et Soc. 1905. Pp. 658.

Les Nullités de Mariage. Essai Théorique et Pratique. Par P. Pisani, Docteur en Théologie, Docteur ès Lettres, Chanoine de Paris. Paris, 76 bis rue des Saints-Pères: Letouzey et Ané. 1905. Pp. 64. Prix, 1 fr.

La Providence et le Miracle devant la Science Moderne. Par Gaston Sortais. Ancien professeur de philosophie au Collège Saint-Ignace, à Paris. Paris, 117 rue de Rennes: Gabriel Beauchesne et Cie. 1905. Pp. 191. Prix, 2 fr. 50 c.

De Magisterio Vivo et Traditione. J. V. Bainvel, Lector Theologiae in Facultate Catholica Parisiensi. Paris, 117 rue de Rennes: Gabriel Beauchesne et Cie. 1905. Pp. viii—159. Prix, 3 fr.

L'Agonie du Catholicisme . . .? Par Dr. Marcel Rifaux. Troisième edit. Paris: Libraire Plon (Plon-Nourrit et Cie.). 1905. Pp. 311.

Renseignements Pratiques sur la legislation Canonique du Mariage. A l'usage du Curé et du Confesseur. Par le Rev. Dr. N. Rousseau. Paris: P. Lethielleux. 1905. Pp. 147.

Of God and His Creatures. An annotated translation of the *Summa contra Gentiles* of St. Thomas Aquinas, by Joseph Rickaby, S.J. St. Louis, Mo.: B. Herder; London: Burns & Oates. 1905. Pp. 423. Price, $7.00.

Theory and Practice of the Confessional. A Guide in the Administration of the Sacrament of Penance. By Dr. C. Schieler. Edited by the Rev. H. J. Heuser, D.D. Introduction by the Most Rev. S. G. Messmer, D.D., D.C.L. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 662. Price, $3.50.

De Torrente: Devotional Papers. By Father Cuthbert, O.S.F.C. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 95. Price $0.25.

The Seraphic Keepsake: A Talisman against Temptation, written for Brother Leo by Saint Francis of Assisi; also his Words of Counsel and Praise of God Most High. Printed in facsimile from the Saint's handwriting and set forth in English by Reginald Balfour. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 124. Price, $1.00.

The Founders of the New Devotion. Being the Lives of Gerard Groote, Florentius Radewin and their followers. By Thomas à Kempis. Translated into English by J. P. Arthur. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1905. Pp. 266. Price, $1.35.

CATHOLIC PRAYER BOOK. San Francisco: Catholic Truth Society. 1904. Pp. 96.

AS DAVID AND THE SIBYLS SAY. A sketch of the Sibyls and the Sibylline Oracles. Initiated and Projected by the late Very Rev. Alfred Canon White. Collected together and concluded (at his request) by Mariana Monteiro, author of *The Influence of Catholicism on the Sciences and on the Arts*, etc. With 24 illustrations. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1905. Pp. xxiv—176. Price, $1.00, *net*.

IL LIBRO D'ORO of those whose Names are Written in the Lamb's Book of Life. Translation by Mrs. Francis Alexander. Boston: Little, Brown & Co. 1905. Pp. 500. Price, $2.00, *net*; postpaid, $2.18.

A MANUAL OF DEVOTIONS IN HONOR OF THE HOLY GHOST. By Father John Mary, O.F.M.C. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. viii—203.

PHILOSOPHICAL.

CRITIQUE DE LA DOCTRINE DE KANT. Par Charles Renouvier, de l'Institut. Publié par Louis Prat. Bibliothèque de Philosophie Contemporaine. Paris, 108, Boulevard Saint Germain: Félix Alcan. 1906. Pp. iv—440. Prix, 7 fr. 50 c.

HISTORY AND TRAVEL.

IN AND OUT OF THE OLD MISSIONS OF CALIFORNIA. An Historical and Pictorial Account of the Franciscan Missions. By George Wharton James. With 142 Illustrations from Photographs. Boston: Little, Brown & Co. 1905. Pp. xx—392. Price, decorated cloth, gilt top, in box, $.300.

PRYING AMONG PRIVATE PAPERS, chiefly of the Seventeenth and Eighteenth Centuries. By the author of *A Life of Sir Kenelm Digby*. London, New York and Bombay: Longmans, Green, & Co. 1905. Pp. 214. Price, $2.50 *net*.

ACROSS WIDEST AMERICA, Newfoundland to Alaska. By the Rev. E. J. Devine, S.J. Profusely Illustrated. Montreal: The Canadian Messenger. 1905. Pp. 307. Price, $1.25 *net*.

THE WRITINGS OF St. FRANCIS OF ASSISI. Newly translated into English with an Introduction and Notes by Father Paschal Robinson, O.F.M. Philadelphia: The Dolphin Press. 1906. Pp. xxxii—208. Price, leather, $1.00; cloth, $0.50.

THE EXTINCTION OF THE ANCIENT HIERARCHY. An account of the Death in Prison of the eleven Bishops honored at Rome amongst the Martyrs of the Elizabethan Persecution: Archbishop Heath of York, Bishops Tunstall, Bonner, and Companions. By the Rev. G. E. Phillips, Professor at St. Cuthbert's College, Ushaw. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1905. Pp. 440. Price, $3.00.

LITURGICAL AND MUSICAL.

KYRIALE seu Ordinarium Missae juxta editionem Vaticanam a SS. P. Pio X, evulgatam. Cum approb. S. Congr. Rituum et Ord. Ratisbonensis. Ratisbonae, Romae, Neo-Eboraci, Cincinnati: Frid. Pustet. 1905. Price, bound, $0.25.

ORLANDO DI LASSO. Septem Psalmi Poenitentiales in moderner Partitur redigiert von Herman Bäuerle, Fürstlich Thurn- und Taxisschen Hofgeistlichen in Regensburg. Erste modernisierte, textkritisch-korrekte Ausgabe. Eigentum der Verleger für alle Länder. Leipzig, Brüssel, London, und New York: Breitkopf & Härtel. 1905.

AN EARNEST APPEAL FOR THE REVIVAL OF THE ANCIENT PLAIN SONG. By A. Welby Pugin. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 20. Price, $0.20, *net*.